THE
MONTHLY REVIEW,
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ART. I. *The Life of George Romney, Esq.* By William Hayley, Esq. 4to. pp. 416. 2l. 2s. Boards. Payne. 1809.

EVEN the most general sketch of a powerful and original genius, from the hand of admiring yet judicious friendship, cannot fail to supply a variety of agreeable observations: but we must include Mr. Hayley in the complaint which we have had such frequent occasion to level against modern biographers, that they weaken the effect of their narrations by describing too much and relating too little; by exhibiting in desultory terms their own views of intellectual habits and moral character, instead of recording such acts and sayings of the party concerned, as might enable the reader to draw his own inferences on the subject. Not that we require, in every instance, the minute fidelity of Boswell in delineating Johnson; few, indeed, are the minds which could endure so close an inspection, and fewer still would reward us for the trouble of making it: but, wherever a character is to be portrayed, the writer falls far short of his undertaking, if he omits to mark the great peculiarities of the individual, not only in temper but in opinion,—in the education which formed his mind and the accidents which imparted its bias,—in the habits which either imperceptibly grew on him and overpowered his resolution, or in those which he laboured to acquire as the means of attaining excellence in his art or profession,—and above all in the judgment which he pronounced on every important topic to which his attention was seriously devoted.

Yet Mr. Hayley prides himself on the precision of his statements, and on the sacrifice which he sometimes has made of the feelings of friendship to the interests of truth. Here we have a still stronger objection, since he appears to us to have dwelt much more on the unhappy infirmities of his friend than on his great and acknowleged powers. It was indeed his painful duty, in writing the life of Romney, to describe him as subject to that nervous malady, that extreme

sensibility to trifles, which long obscured his happiness and finally clouded his reason: but, in speaking of such a painter, we should have expected him to employ other epithets, and other periphrases, than those which he has usually adopted and repeated almost *ad nauseam*; viz. — 'the *tender* artist,' — 'the tender and *apprehensive* artist,' (the latter is a favourite and frequent adjunct,) — 'the *sensitive* — the *timorous*,' — 'our beloved and *dejected* artist,' — 'the *interesting invalid*,' &c. Though such might be the character in which Romney presented himself to the restorative air of Eartham and the soothing friendship of Mr. Hayley, very different are the qualities with which that friend should have seen him invested, in contemplating his mind with the design of representing it to strangers and to posterity. The expectations of those young artists should have been considered, who will open the volume with sanguine hopes of discovering the recorded opinions of one of his most distinguished countrymen on the works of foreign art, which he frequently explored; and they will close it with the greater disappointment, from being informed that the professional discussions of Romney, of which no trace is here preserved, were eloquent, original, judicious, and so full of vehemence and enthusiasm that they frequently betrayed him into tears.

The apologies, too frequently urged by Mr. Hayley for inserting the letters of his friend on the subject of Eartham and its owner, would have been more properly applied to the numerous sonnets which crowd these quarto pages; and which have generally so little connection with the main subject, that they might be not improperly denominated, in the old-fashioned phrase, "poems on several occasions." The author has also re-edited his poetical essays on painting, first published in 1778, in the form of Epistles to Romney;—an insufficient reason, we think, for including them in a life of that painter. Even this unexpected accession is, however, in our opinion, preferable to the tame elegiac stanzas composed by a godson of Romney, 'aged ten years and eight months,' at the instigation of Mr. Hayley, who wished to afford him an opportunity of displaying his poetical genius to the public. They are just what might be expected, full "of Pindus and the Aonian maids."

We will be no longer detained by extrinsic circumstances from attending to the distinguished subject of this memoir.—George Romney was born in December 1734, at Dalton in Furness, a singular and picturesque tract of high and low land in the county of Lancaster, and died in November 1802. His father, who is sometimes styled a cabinet-maker, and some-

times a builder, a merchant, and a farmer, wished his son to succeed him in business : but, though the boy discovered, at an early age, a great passion for mechanics, the symptoms of higher endowments could not long be concealed. He was enthusiastically fond of music, and chance directed his youthful mind to the sister art of painting :

'The fortunate incident, which led him to a cultivation of the particular art, that he was destined to profess, and to adorn, was simply this : In his youth he observed a great singularity of countenance in a stranger at church ; his parents, to whom he spoke of it, desired him to describe the person—he seized a pencil, and delineated the features from memory with such a strength of resemblance, as amazed and delighted his affectionate parents. The applause, that he received from this accidental performance, excited him to draw with more serious application.'

The talent thus elicited received instruction and encouragement from an ingenious but unfortunate gentleman of Cumberland, who settled in the neighbourhood ; whose name was John Williamson ; and who, to the study of natural philosophy, music, and mechanics, added a firm belief in the possibility of obtaining, and consequently an eager pursuit after, the mysteries of alchymy. Nay, he was in idea on the very point of success in his search for the philosopher's stone, when his wife unfortunately prevailed on him to join a party of female friends, and the furnace blew up in his absence ! The innocent lady became hateful to the disappointed speculator, who resolved on a total separation ;—a circumstance by which it is supposed that the mind of Romney might possibly have been influenced, in an unfortunate and very exceptionable part of his conduct. — A cabinet-maker, named Wright, under whose care young Romney was then placed, recommended to his father that he should receive the advantages of tuition from a regular painter ; who soon, however, decamped, with the assistance of his pupil, on a matrimonial excursion to Scotland. The student followed this example of marriage, though not of elopement, and united himself, in his 22d year, to a wife who bore him two children, but who had soon the misfortune to become, in Mr. Hayley's language, 'the object of his inquietude ;' not from any impropriety in her conduct, but from an apprehension rather hastily adopted by the artist, that "a young man married is a man that's marr'd." He considered the conjugal yoke as an intolerable incumbrance to the wings of soaring genius, and totally threw it off. On returning from his first professional tour, in which he painted portraits for four guineas each, he gave thirty-pounds, out of a hundred which he realized, to 'an unoffending partner :' but from that

time till the approach of his last illness, (a period of at least five and forty years,) it does not appear that he ever saw or in any way noticed his consort. We presume however that, when he was in the receipt of a large professional income, he shared it in some proportion with this faithful but deserted wife; who proved how little she deserved her fate, by the forgiveness which she extended to him, and the affectionate care with which she nursed him, at the distressing close of his life. Surely Mr. Hayley owed it to the memory of his friend, to state with distinctness that she was not wholly neglected by him in his prosperous days; and the fact of his contributing to her support should not have been left to conjecture.

After having visited York, Lancaster, and some other northern towns, where he seems to have attained considerable practice, Romney arrived in London in 1762. He soon became a candidate for the prizes distributed by the Society for the Encouragement of Arts and Sciences; and, though he failed in a competition with Mortimer, he obtained much credit for his painting, and deserves still more for a candid admission of the justice of the verdict pronounced against him. In 1764, he travelled for six weeks on the continent, where he formed an acquaintance with that pleasing landscape painter, Vernet: but we are left uninformed with respect to his observations on what he saw. On resuming his situation in London, we find him gradually rising to the highest eminence as a portrait painter, and 'described in the catalogue [of the exhibition in Maiden Lane] as residing at the Golden Head in Great Newport Street; *a Street endeared to the lovers of art* by having been inhabited by two great rivals in public favour, Romney and Reynolds.' When he changed that residence for a spacious mansion in Cavendish Square, this is not only *endeared* to Mr. Hayley as the house of his friend, but also by the recollection that it formerly belonged to 'Mr. Coates, an eminent painter in crayons;' and it is now occupied by Mr. Shee, 'who has distinguished himself by equal application to the pencil and the lyre.' In 1776, the author's friendship with Romney commenced: it appears to have lasted for the life of the latter, whose irritable temper might occasionally ruffle its serenity without disturbing its constancy; and to have largely contributed to the intellectual pleasure and improvement of both.

We have little more of incident to communicate respecting this great painter, except that he proceeded in the full career of success, always regretting the necessity of exclusively devoting his time to portrait-painting; by which in a single year

year he cleared £3635, and sometimes painting an historical or fancy subject, for the Shakspeare Gallery, or for some intimate friend, but more commonly imagining, projecting, designing, sketching, grouping,—in a word *preparing* on a scale too vast to admit of much perfect execution. He enjoyed the conversation of the learned, and copied the features of the great: Lord Thurlow in particular is said to have sportively observed that the town was divided between Reynolds and Romney, and that he was himself "of the Romney faction." The timidity of the nervous painter did not disqualify him from pouring forth his ideas with energy and animation, when discussing subjects of art with that distinguished character; who will be placed in a new light before many of our readers, by the following sentences:

'Lord Thurlow had a great personal regard for Romney, and was highly pleased with his conversation, when his own affability had so completely dissipated the natural reserve of the painter, that he could not only converse, but even dispute without apprehension upon points of art with this exalted personage, who was singularly formidable as an antagonist in any conference, from the force of his ideas, and the fearless facility, with which he expressed them. His memory was richly stored with sublime and pathetic passages from all the great poets; and he loved to expatiate on such as afforded inviting subjects to the pencil. He was willing to encourage painting; and expressed a strong desire of Romney's executing for him a large picture of Orpheus and Eurydice from Virgil; but on discussing the subject together, the ideas of the peer, and those of the painter were so different concerning the mode of treating it on canvas, that Romney despaired of pleasing a patron whose fancy appeared to him very far from being in harmony with his own, and he therefore never began the picture.'

But why these general terms,—why may we not be *let into the secret* of the discordant views entertained by such able judges? The debate could not have failed to enlighten us on a very pleasing subject.—We thank Mr. Hayley for the particulars, though scanty and unsatisfactory, with which he indulges us on another topic, extracted from a letter of his own written at the time, (November 1787,) and since returned to him on the decease of the person addressed:

'I must try to amuse you, as well as my extreme haste will allow, by a little history of Romney, Carwardine, and the Chancellor.—Carwardine asked his great patron to subscribe to the Shakespeare, shewing him the papers.

'Lord Thurlow.—What! is Romney at work for it? He cannot paint in that style, it is out of his way; by God, he'll make a balderdash business of it.

'CARWARDINE.—Your Lordship does not yet thoroughly know Mr. Romney; for he has such a native modesty, that it prevents his shewing, before your Lordship, his real powers.

'LORD THURLOW.—Have you seen his design?

'CARWARDINE.—No! my Lord, he shews it to no mortal yet.

'LORD THURLOW.—I should be glad to talk to him about it—bring him to dine with me to day.

'CARWARDINE.—I certainly will, my Lord.

'Carwardine brings this dialogue fresh to me. Away we post to the PITTORE.

'CARWARDINE.—Romney! I have been talking to the Chancellor about you, and your great picture: he says you cannot paint from Shakespeare.

'ROMNEY.—Does he? I should be glad to talk to him about it, for he has some grand ideas in his gloomy head.

'CARWARDINE.—I rejoice to hear you say so. You shall talk with him to-day, for you are already engaged to dine with him.

'ROMNEY.—Are you in earnest? But I cannot go.

'CARWARDINE.—You must go. It is the happiest incident for your grand work, that could have arisen.

'In short, Carwardine talked the terrified artist into spirits sufficient to make him go, with some pleasure, to this aweful dinner, of which you shall hear more in my next.'

'Lincoln's Inn Fields, November 12, 1787.

'You will be curious to know how our friend Romney past his day with the Chancellor. Carwardine tells me, their dialogue was highly entertaining to him, as they debated several points with warmth and spirit on both sides. They had no intruder to disturb the trio, and continued with their great host till ten in the evening.'

Lord Thurlow one day said to the artist, "Mr. Romney, before you paint Shakspeare, I advise you to read him," and it was true that he had probably never read a single act of his plays regularly through,—so apt was he to indulge his fancy in desultory excursion, and to pursue without method the accidental impression of the moment.

In speaking of the patronage accorded to Romney by celebrated persons, we must assign a high rank to the beautiful and accomplished Lady Hamilton, whom he regarded with an affection almost paternal. To this lady Mr. Hayley appears to have spoken, in the character of his friend, without the least exaggeration, when he says,

"Thy smile to me was inspiration's beam,
Thy charms my model, and thy taste my guide,"

since Romney took her portrait in great variety of characters, —as Circe, Calypso, a Magdalen, a Bacchante, Sensibility, Miranda, Joan of Arc, Cassandra, St. Cecilia, a Wood-nymph, a Pythian

a Pythian Priestess, &c. The subsequent letter to Mr. H. will give a very strong idea of his regard for his favourite model :

' My dear Friend, ' August 8, 1791.

' As you will probably wonder at my silence, it will be necessary to give you some account of the cause. In my last letter I think I informed you, that I was going to dine with Sir William and his Lady. In the evening of that day, there were collected several people of fashion to hear her sing. She performed, both in the serious and comic, to admiration, both in singing and acting ; but her Nina surpasses every thing I ever saw, and I believe, as a piece of acting, nothing ever surpassed it. The whole company were in an agony of sorrow. Her acting is simple, grand, terrible, and pathetic. My mind was so much heated, that I was for running down to Eartham to fetch you up to see her. But alas ! soon after, I thought I discovered an alteration in her conduct to me. A coldness and neglect seemed to have taken place of her repeated declarations of regard for me. They left town to make many visits in the country. I expect them again the latter end of this week, when my anxiety (for I have suffered very much) will be either relieved, or increased, as I find her conduct. It is highly probable that none of the pictures will be finished, except I find her more friendly, than she appeared the last time I saw her. I had it in contemplation to run down for a day or two, before she returned to town, to bring you up with me, and I mentioned it to her. She said do so, but in a cold manner, though a fortnight before, when I said I would do so, she was very desirous that I should bring you to town. You will see every thing is in great uncertainty, but it may turn out better than I expect.

' So far I had written before I received your kind letter, and now I have just time to give you a very short answer to it.

' I shall certainly make you a visit, and I would rather visit you when you have no company.

' Ever yours, G. R.'

This picture of " the Quarrel" must not be left without its companion on the more agreeable subject of " the Reconciliation :"

' My dear Friend, ' Monday Evening, August 29, 1791.

' I have not had it in my power to write any satisfactory answer to your first letter, till within these few days. Cassandra came to town the 16th, and I did not see her till the 20th, so you may suppose how my feelings must have suffered ; she appointed to sit on the 23d, and has been sitting almost every day since ; and means to sit once or twice a day, till she leaves London, which will be about Wednesday or Thursday, in the next week.

' When she arrived to sit, she seemed more friendly than she had been, and I began a picture of her, as a present for her mother. I was very successful with it ; for it is thought the most beautiful head I have painted of her yet. Now indeed, I think, she is as cordial with me as ever ; and she laments very much, that she is to leave England without seeing you.

'I take it excessively kind in you to enter so deeply into my distresses. Really my mind has suffered so very much, that my health was much affected, and I was afraid, I should not have had power to have painted any more from her; but since she has resumed her former kindness, my health and spirits are quite recovered.

'She performed in my house last week, singing and acting before some of the nobility with most astonishing powers: she is the talk of the whole town, and really surpasses every thing both in singing and acting, that ever appeared. Gallini offered her two thousand pounds a year, and two benefits, if she would engage with him, on which Sir William said pleasantly, that he had engaged her for life.

'Believe me yours most affectionately,

G. R.'

Romney's unhappy propensity to suspect unkindness, neglect, and coldness in his friends poisoned all the enjoyments of his life. Even when a young student, he entertained the horrible spectre of plots against his safety, and imputed them not only to the permitted assassins of Italy, but to his countrymen, his contemporaries, his fellow-students, and his friends. His letters to Mr. Hayley, whom he visited annually for many years, seldom conclude without an apology for offences supposed to have been given to his best friend by the violence and heat of his temper. His whole conversation must have been divided between offering affronts and atoning for them, and his mind perpetually uneasy in the consciousness of rude asperity in himself, or the imagination of uncharitable misconception in others. The fanciful but elegant remark of Mr. Flaxman, on the genius of his brother-artist, might with equal truth be applied to his temper; it "bore a strong resemblance to the scenes he was born in: like them it partook of the grand and beautiful; and like them also, the bright sunshine and enchanting prospects of his fancy were occasionally overspread with mist and gloom." Indeed, the parallel might be extended farther, to the awful burst of the wintry tempest, and the fierce explosion of conflicting elements. We have already intimated that the excessive sensibility of Romney terminated in mental derangement; and this pitiable catastrophe, while it consoles mediocrity for the absence of that delicate organization which is designated by the name of genius, should warn the highly-gifted mortal against that indiscriminate indulgence even of the purest feelings, which degenerates at last into wayward selfishness, and may become equally fatal to the happiness and the virtue of the possessor.

Those parts of the present memoir which relate to the kindness exhibited by Romney to the son of Mr. Hayley, a most promising and ingenious youth, who was placed under the

the tuition of our great sculptor Flaxman, are very interesting. He died at an early period, but not till he had given unquestionable proofs of genius combined with an ardent love of his art, which could not have failed to lead him to great excellence in it. The feelings of a father are not ostentatiously displayed, but they sometimes burst forth with unaffected pathos. We wish to pass lightly over the subject: but our readers would not easily forgive the omission of the following passage:

'The health of Romney revived a little, as the year 1797 advanced; he began to amuse his fancy with the prospect of his own intended building, and also with that of his friend (Mr. Hayley's villa) in Sussex, to whose habitation he had promised to escort both the architect and the young sculptor. The trio of artists arrived at Eartham on the 13th of April, and after a day of repose, proceeded to the sea-coast, where they all took a lively interest in laying the foundations of a very small marine villa, in the Hamlet of Felpham. Its proprietor vainly hoped that it might conduce for many years, to the health and social enjoyments of the party, whose kind hearts gave utterance to the most fervent good wishes on its commencement. How merciful to man is that dispensation of Heaven, which allows him not to see far into futurity.

'Our architectural ceremony was a cheerful scene of social delight, from the hope that all who shared in it, and particularly the two youngest might recollect and revisit the spot with pleasure, through a length of time to come; but what anguish of heart must have seized the joyous group engaged in founding this favorite little structure, had any prescience informed them that all the three artists, taking so kind an interest in the fabrick, would be sunk in the grave within the brief period of six years from its foundation! I am now sitting alone in the dwelling, which their kindness has endeared, and which their ingenuity has adorned; and I feel a tender gratification in employing the uncertain remnant of my days on such literary works, as may faithfully commemorate the talents and the virtues of those who still speak to me in their works, and here daily remind me both of their genius and their affection.'

Some engravings after several pictures of the great artist here described are properly introduced into this record of his life and genius. They are twelve in number, and must not be omitted in our notice; though, in order to convey a correct idea of them to our readers, some first-rate painter should pronounce critically on their merits, and the most skilful engraver must be employed to make the necessary *extracts*. Among them, we have three likenesses of Romney, taken at different ages by himself, and another copied from a medallion moulded by the young sculptor already mentioned; together with three portraits of Lady Hamilton, in the characters of Sensibility, Miranda, and Cassandra, charmingly engraved by Caroline Watson.

Watson.—We much regret that Mr. Hayley has not followed the example set by the biographer of Sir Joshua Reynolds, in presenting at one view a catalogue of all Romney's pictures, with a short history of them, and a direction to the several places where they may be viewed at present. Den.

ART. II. *Parliamentary Logick:* to which are subjoined two Speeches delivered in the House of Commons of Ireland, and other Pieces, by the Right Honourable William Gerard Hamilton. With an Appendix, containing Considerations on the Corn Laws, by Samuel Johnson, LL.D. never before printed. Crown 8vo. pp. 253. 8s. Boards. Payne. 1808.

IT is a well-known observation of Lord Chesterfield, that the art of oratory may be learned like that of shoe-making. The leading article in the present volume, which is founded on this observation, contains a vast variety of practical lessons, calculated to form not only a very expert artisan in weaving the fabric of a parliamentary speech, but also a most judicious supervisor of the complicated machinery of Debates in the House of Commons. In both capacities, the right honourable author appears to have pursued his studies and *served his time* with uncommon ardour and perseverance; and though he never acquired much practice as a speaker, it could not be doubted, even if this posthumous work had been his sole production, that he was through life a most sagacious and clear-sighted observer of all the powers and weights that compose the intricate but not unmanageable system, to which we have ventured to allude. At the early age of twenty-six, Mr. Hamilton's strong desire of political distinction had induced him to form manuscript-collections on all the possible subjects of parliamentary investigation, sufficiently large to occupy many volumes; and on the decease of his father, who had designed him for the legal profession, but died leaving such a fortune as enabled his son to act according to his own wishes, he was returned, at the general election in May 1754, one of the members for Petersfield in Hampshire. Before we offer such a sketch of his political history as the preface to this work enables us to give, we shall take the liberty of adverting to the principles and view with which he appears to have assumed the high-sounding title of a representative of the people.

'He considered politicks as a kind of game, of which the stake or prize was the Administration of the country. Hence he thought that those who conceived that one Party were possessed of greater abilities than their opponents, and were therefore fitter to fill the first offices

offices in the State, might with great propriety adopt such measures (consistent with the Constitution) as should tend to bring their friends into the administration of affairs, or to support them when invested with such power: without weighing in golden scales the particular parliamentary questions which should be brought forward for this purpose: as, on the other hand, they who had formed a higher estimate of the opposite Party, might with equal propriety adopt a similar conduct, and shape various questions for the purpose of shewing the imbecility of those in power, and substituting an abler ministry, or one whom they consider abler, in their room; looking on such occasions rather to the *object* of each motion, than to the question itself. And in support of these positions, which, however short they may be of theoretical perfection, do not perhaps very widely deviate from the actual state of things, he used to observe, that if any one would carefully examine all the questions which have been agitated in Parliament from the time of the Revolution, he would be surprised to find how *few* could be pointed out, in which an honest man might not conscientiously have voted on either side; however by the force of rhetorical aggravation, and the fervour of the times, they may have been represented to be of such importance, that the very existence of the State depended on the result of the deliberation.'

According to such notions, the only serious object to be attained by a member, who delivers an oration in the House of Commons, is victory on the question immediately before him; without the least reference to the right or the wrong, the justice or the injustice, of the particular case. We do not mean here to discuss, with a waste of words, the propriety of such a doctrine; nor to question the extraordinary position, that on almost all occasions honest and enlightened men might fairly vote on either side; nor the still more extraordinary omission to require at least their own conviction as a necessary proof of the conscientiousness of their votes. It is perhaps true that "these positions do not very widely deviate from the actual state of things;" and we shall briefly enumerate some of the methods that must be employed by those who are ambitious of attaining eminence in this profession.

At p. 3. we find the rising orator instructed to 'introduce something flattering to the HOUSE:' but, lest the unadvised compliment should assume the air of a sneer or a sarcasm, he is prudently warned to 'settle the method first.' In the next page, he is directed to consider 'whether the point in debate cannot be put upon a popular ground: every question (it is added) has some parts better than others; separate those in your mind, and suppress one, and *colour the other, as it suits.*' The same page likewise declares it to be proper to 'run a vice into a virtue, and VICE VERSA.—Consider thoroughly your strong

strong points, one by one; and always take into consideration the prevailing prejudices.' P. 11. 'When you cannot resist, then wit, fancy, subtlety, and craft, are of service.'—P. 29. 'The *best* verbal *fallacies* are those which consist not in the ambiguity of a single word, but in the ambiguous syntaxis of many put together.' Ibid. 'State, *as may answer the purpose*, your argument so narrow as to cripple reason, or so wide as to confound it.'—P. 31. 'You may perplex reason by subtlety, or over-rule it by imagination.' Ibid. 'By speaking of events in *the order they did not happen* you may change not only the appearance, but the nature of them.' P. 35. 'If the principal thing in question is strongly against you, consider what is the thing of the greatest importance, and *the most likely to please*, that makes for you. Dwell upon that, and touch the first slightly. *To pass over entirely what is most material, would be too gross.*' P. 37. When 'some one person in a debate asserts something so extravagant, that it is ridiculous and untenable, *you may easily manage* to treat this as the argument of all who have spoken.' Ibid. 'Let Government always state its argument upon some clear principle; *their followers must have something to say, and it is no great matter what.*'—P. 65. '*If you cannot perplex the argument at the outset, contrive to change the question*, by introducing something that is similar to it, in the progress.' P. 45. 'Consider not only whether the argument is for or against your side of the question, but whether *the House of Commons topics* are for or against you.'—Though numerous passages still claim our notice, we will transcribe only one more, which relates rather to the style than the substance of the argument. 'Pre-consider *what you mean should be the finest part of your speech*, and in speaking connect it with what has incidentally fallen in debate, and *when you come to that premeditated and finest part*, hesitate and *appear to boggle*; catch at some expression that shall fall short of your idea, and then *seem at last to hit upon the true thing*. This has always an extraordinary effect, and gives *the air of extempore genius* to what you say.' P. 43.

We have marked the pages from which these several extracts are made, in order that our country-readers may by reference immediately satisfy themselves that *such* instructions have been really given to the aspirants after parliamentary influence, by an accomplished veteran! In truth, when we read over the foregoing sentences to a friend who occasionally visits London, he mistook them for sketches of an ironical treatise on the art of making speeches in parliament, according to the approved practice of modern times, and objected only that the *hoax* was of too gross a nature! He became convinced, however,

ever, after very few attendances in the gallery of the House of Commons, that our representation did "not very widely deviate from the actual state of things." He then remarked that it was perfectly natural that the various stratagems and manœuvres above described should suggest themselves to minds heated by opposition, and elevated by the hope of temporary triumph: but he could hardly have believed that any man should coolly and deliberately, even though in jest, devise and detail a regular system of management, so much at variance with the ordinary notions of good faith that prevail in the transactions of mankind.

It would be improper to close this series of scandalous precepts, without adding that, though Mr. Hamilton regarded the British senate in general as a mere amphitheatre for political prize-fighters, 'he acknowleged some questions to be of a vital nature, of such magnitude, and so intimately connected with the safety and welfare of the whole community, that no inducement or friendly disposition to any party ought to have the smallest weight in the decision;' and it will probably excite no great surprize in any of our readers who may form their notion of his intellectual habits from what we have stated, to learn that he always contemplated with the most irreconcileable hostility 'the proposition for a PARLIAMENTARY REFORM, or in other words, for a new-modelling the constitution of Parliament.'

It may seem unaccountable that all the laborious preparation and all the eager impatience for distinction, which marked this youthful candidate, should have terminated in the English House of Commons in producing that *single speech*, from which he received his familiar and well known designation, during the long remainder of his life. The effect, however, of this solitary effort appears to have been wonderful. "There was a young Mr. Hamilton," (said Horace Walpole) "who spoke for the first time, AND WAS AT ONCE PERFECTION. His speech was set, and full of antitheses; but those antitheses were full of argument; indeed his speech was the most full of argument of the whole day, and he broke through the regularity of his own composition, answered other people, and fell into his own track again, with the greatest ease. His figure is advantageous, his voice strong and clear, his manner spirited, and the whole with the ease of an established speaker." He does indeed appear to have offered himself a second time to the notice of the house, 'but probably, (according to his biographer) he shone with less lustre than on the former occasion.' Mr. Fox, however, who at that time (1756) was secretary of state, gave him a seat at the board of

trade,

trade, of which Lord Halifax was president; and when that nobleman was appointed Lord Lieutenant of Ireland, Mr. Hamilton accompanied his lordship in the character of his principal secretary.

In the Irish House of Commons, this accomplished statesman is said to have been heard with delight: but the only two of his orations in that assembly which are preserved in this volume do not, we confess, raise to a very high pitch our estimate of his persuasive powers. They are classical and correct compositions, bearing a considerable resemblance to the style of Demosthenes: but they smell more of the lamp than their Athenian models, while the language in which they are written is less susceptible of elaborate refinement.—He occupied the same office under the Earl of Northumberland, the successor of Lord Halifax, but resigned it in consequence of some disgust, during the first session which occurred in that vice-royalty. 'On his return to England, he certainly meditated taking an active part in *the political warfare* of the House of Commons, having made many preparatory collections on the various subjects agitated there, but he never again addressed the chair, though he was *elected* into every new parliament that was summoned from that time to May 1796;' when he ceased to represent the late Earl of Lonsdale, to whom he was indebted for his seat, in consequence of demanding the privilege of acting with more freedom according to the convictions of his own mind, than that zealous supporter of Mr. Pitt's ministry was disposed to allow. The letter, in which this demand was made, is preserved in a note to the preface, and certainly reflects honour on the writer. What circumstances had occurred at that period to inspire Mr. Hamilton with a wish to exercise "the power of thinking for himself," or what induced him to deem it material that he should vote according to his conviction, we should have been glad to learn, but are left to conjecture; yet we think it may without rashness be presumed that his noble patron had no anxiety to *force his conscience* in favour of a PARLIAMENTARY REFORM.

Mr. Hamilton died in his sixty-eighth year, on the 16th of July 1796; leaving among those who had the pleasure of his acquaintance, the character of an honourable, a friendly, and a very able man. The force of his style, and his extent of political knowlege, acquired for him the honour of being considered as the long disguised Junius: but the friend who has composed his biographical memoir strongly combats this opinion, though principally by internal evidence; and we are much disposed to acquiesce in the justice of his arguments.

Of

Of the treatise which occupies the larger half of this volume, we have hitherto spoken chiefly as it illustrates the political morality of the present day, and the actual character of the British House of Commons: but we should deem it very unfair to conclude without stating that it abounds with proofs of the author's great acuteness, sagacity, and knowlege of human nature; and that, while too many of its precepts are exclusively and avowedly framed to varnish falsehood and suppress truth, not a small portion of them contains admirable instructions to facilitate the detection of fallacies, the exposure of errors, and the triumph of rectitude over sophistry. It will be sufficient to transcribe a few pointed sentences, which are placed in immediate succession to each other, but without order or connection:

'A fact may result from a concurrence of traditions, though not resting on the authority of a particular one.

'Probability of a thing, (in one view,) against its being true: i. e. men are less likely to examine into it.

'A concurrence of independent and indifferent testimony, having no similarity of motive or design, no common principle to act upon, is the strongest: nothing but notoriety can produce such a concurrence.

'Shew, that by the same liberty of guessing, distinct, opposite, and yet equal, probabilities might be formed.

'Distinguish between a fact and an opinion grounded upon it.

'Reduce every thing to its reason and its principle.

'Do not mistake, nor let others mistake, a strong, peculiar circumstance, for a general principle.

'Obviate not only the objection stated, but turn aside, and see if there is no other.

'Perfection of law consists in its being so framed, that it may govern accidents, not lie at the mercy of them. For a law to owe its utility to a conjuncture, is but little praise.

'Point out the difference between forsaking a thing and forsaking the errors of it.

'You are bound to give not only an affirmative approbation to a law, but negative,—to do nothing contrary to it.

'Men are often right, in denying some thing; but wrong in concluding that what they say, therefore, follows from it.

'Men often conclude right from wrong principles.

'Distinguish between what was our first inducement to believe, and what confirmed us in it finally.'

These are not the tricks of debate, but the rules of just thinking and fair deduction. *Si sic omnia*, the treatise of Cicero *de oratore*, though a more finished, would scarcely have been a more valuable essay.

We see not any necessity for having reprinted the four juvenile odes composed by Mr. Hamilton; they display no poetical genius, and not much felicity of expression.

Dr.

Dr. Johnson's considerations on corn, written in a period of scarcity, (November 1766.) are a defence of the bounty on exportation. The admirable observations, interspersed in his tour to the Hebrides, must dispose us to expect much of original and judicious reflection on political economy from his powerful mind, though not peculiarly versed in its details. On this, however, as on all other occasions, the sturdy moralist fairly faces his subject, walks boldly up to it, and surveys it in every part with a steady and scrutinizing eye. If we cannot here yield an unqualified assent to his positions, we are nevertheless highly pleased with some of his arguments, and particularly with his clear and comprehensive mode of stating the question.—In the posthumous Prayers and Meditations of that great man, a prayer occurs dated November 1765, "on ENGAGING IN POLITICS with Mr. H——n, unquestionably meaning Mr. Hamilton:" but we do not feel ourselves compelled to admit with Boswell that this alludes to a temporary fit of ambition, nor with the present editor that he 'at that time entered into some engagement with Mr. Hamilton occasionally to furnish him with his sentiments on great political topics.' Why may he not have alluded to one of those colloquial trials of strength, in which his mighty mind rejoiced to exert itself?—It is stated that the Doctor had seen the *Parliamentary Logic*, and 'considered it a very curious and masterly performance, but objected to the too great refinement and conciseness of some parts of it, and wished that some of the precepts had been more opened and expanded.' Were there none which he would have regarded it as advisable to expunge? Yet perhaps Johnson, who thought that all advantages might fairly be taken, even for the purpose of obtaining a temporary triumph in common conversation over the friends who acknowleged his superiority, had no right to remonstrate against the employment of similar means for securing the ascendancy of those political associates, to whom a man persuades himself that the country must look for prosperity, and from whom he is at least certain that his own hopes of preferment must be derived. Den.

ART. III. *Philosophical Transactions of the Royal Society of London, for the Year 1809. Part I.* 4to. 14s. 6d. sewed. Nicol & Son.

MEDICINE, CHEMISTRY, *and* NATURAL HISTORY.

THE Croonian Lecture. On the Functions of the Heart and Arteries. By Thomas Young, M.D. For. Sec. R.S.—The object of this paper is to prove that the muscular power of the

arteries has little effect in propelling the blood through them. Dr. Young begins by laying down a position, to the justice of which we are disposed to subscribe, that the mechanical actions which take place in living bodies are regulated by the same general laws as those of inanimate matter. The force of gravity acts on the living exactly in the same manner as on the dead body; light is affected by the eye precisely as by any other substances possessing the same refractive powers; and, generally, 'there is no case in which it can be proved, that animated bodies are exempted from any of the affections to which inanimate bodies are liable, except when the powers of life are capable of instituting a process, calculated to overcome those affections, by others, which are commensurate to them, and which are of a contrary tendency.' On this principle, Dr. Young concludes that, as far as the functions of life depend on the motion of fluids, so far must these functions be reducible to the mechanical laws of moving bodies; and consequently that the question respecting the nature of the circulation, and the degree in which the progressive motion of the blood depends on the muscular or elastic powers of the arteries, must belong to the science of hydraulics, provided that the nature of the powers and the modes of their operation be distinctly known. He arranges his observations under four heads. In the first place, he inquires

'What would be the nature of the circulation of the blood, if the whole of the veins and arteries were invariable in their dimensions, like tubes of glass or of bone; in the second place, in what manner the pulse would be transmitted from the heart through the arteries, if they were merely elastic tubes; and in the third place, what actions we can with propriety attribute to the muscular coats of the arteries themselves. I shall lastly add some observations on the disturbances of these motions, which may be supposed to occur in different kinds of inflammations and of fevers.'

In the propulsion of the blood from the heart, along the arteries into the veins, Dr. Young considers it as subjected to a degree of pressure which is almost entirely expended in overcoming the friction of the vessels. The points, therefore, to which we have to attend, are the amount of the pressure and of the friction; the former he deduces from the experiments of Hales, and the latter from his own experiments on the motion of water through minute tubes, which were some time ago laid before the Royal Society. He then proceeds to the different data which are necessary to establish his conclusions; for which purpose he has recourse to the calculations of Keill for the capacity of the arterial system and the velocity of the blood; and to the observations of Haller for the quantity of blood contained in the whole sanguiferous sys-

tem. He then calculates the velocity of the blood in the least arteries, and estimates the effect of its viscidity in increasing the friction against the sides of the vessels.

In commencing his second subject of inquiry, Dr. Young observes that the propagation of the pulse is extremely analogous to the motion of waves on the surface of water, or of sound transmitted through air; and that the same calculations are of course applicable to the three cases. The experiments of Hales are again quoted as the data on which the conclusions are founded respecting the velocity of the pulse; and from this velocity is deduced the degree of the dilatation of the vessels, the former quantity being estimated at 16 feet in a second, and the increase of capacity in the aorta at one-sixteenth of its bulk. Then, assuming that, in the small arteries, the force of the pulse must diminish in the subduplicate ratio of the increase of the sum of their areas, we are told that, in the vessels of the 20th order, the dilatation does not exceed the 160th part of their diameter, which will be no more than the 140th of an inch. On this circumstance the author justly observes, that 'it is not surprizing that Haller should have been unable to discover any dilatation in vessels of these dimensions, even with the assistance of a powerful microscope.'

Having thus endeavoured to ascertain the extent of the dilatation which the arteries experience during the course of the circulation, we proceed in the 3d place to consider the nature of the functions which are to be attributed to their muscular coats. Their dilatation being shewn to be considerably less than it has been generally imagined, Dr. Y. infers that their effect, in propelling the blood along the vessels, is likewise much less than it had been supposed: an opinion grounded not only on the small degree of contraction which these muscular fibres seem to exert, but likewise on the velocity with which the pulse proceeds along the vessels; since it is obvious that, in order to produce any effect, the contraction must advance along the vessel as rapidly as the pulsation. Dr. Young, however, properly remarks that in some cases the circulation must necessarily have been effected merely by the power of the vessels; as in the substances called moles, which have been produced in the uterus without a heart, and in a numerous class of the imperfect animals, which are destitute of this organ. With respect to the first case, he conjectures that the blood may have been carried on in an uniform current, like the sap of vegetables; or that there may have been some peculiarity in the structure of the placenta. The former supposition we can scarcely admit as affording any kind of explanation, since it is merely exchanging one difficulty for another not less obscure. We should incline

to conjecture that, in these instances, some of the large vessels act as substitutes for the heart, and are accordingly furnished with powers which are accommodated to the individual occasion. In the imperfect animals, it is allowed that the aorta is only a heart of a different form. Even the volume now before us contains the account of a fœtus, which had arrived at a considerable state of perfection without a heart, and in which the circulation must have been performed by some accessory power of this description. The real use of the muscular coats of the arteries does not appear to consist in the propulsion of the blood; and Dr. Young imagines that they are chiefly serviceable in accommodating the capacity of the blood-vessels to their contents, which from many causes are frequently varying. With regard to the states of the pulse which are perceptible by the touch, the author observes that they must depend almost entirely on the action of the heart; although the tension of the arteries may cause it to feel a little harder or softer, and the yielding of the longitudinal fibres may render the vessel rather toftuous. When an artery appears to throb, it must be in a state of increased dilatation, and must receive a greater portion of the force of the heart, similarly to the case of an aneurism; and when the pulse is unusually feeble, as in a paralytic limb, the vessels must be in a state of permanent contraction: but it does not appear that the effect, in either of these instances, depends on the action or energy of the artery itself.

Dr. Young devotes the remainder of his paper to the consideration of the causes, general or partial, which produce derangement of the circulation; either as constituting, in the one case, the states of fever, or, in the other, local inflammation. Admitting that the muscular fibres have little influence in producing these conditions, they must be referred to some change in the action of the heart, or in the capacity of the capillaries. Our boundaries will not permit us to follow the author through all his deductions: but we may say of them, as of the paper in general, that they exhibit considerable learning and ingenuity, and certainly deserve the attention of the physiologist. We are not, indeed, prepared to assent to all Dr. Young's positions; and we think that he has relied too implicitly on the experiments of Hales, which, though highly valuable, are not to be received without many allowances. In some cases, we are not sure that we fully comprehend the meaning of the writer; since a degree of obscurity prevails in his style, by which an investigation, that is in itself sufficiently abstruse, is rendered still more difficult.

An Account of some Experiments, performed with a View to ascertain the most advantageous Method of constructing a Voltaic

Apparatus, for the Purposes of Chemical Research. By J. G. Children, Esq. F.R.S.—This paper consists of some experiments made on a Galvanic apparatus of different forms, which serve to illustrate the observation that the same surface of metal produces different effects, according as it is divided into small or large plates. In constructing the apparatus, the author recommends that the disks of copper and zinc should be joined together at one part only, rather than soldered through their whole surface; and that, instead of being cemented into a wooden trough, they should hang loose into cells formed of earthen ware.

The Bakerian Lecture. An Account of some new Analytical Researches on the Nature of certain Bodies, particularly the Alkalies, Phosphorus, Sulphur, Carbonaceous Matter, and the Acids hitherto undecompounded; with some general Observations on Chemical Theory. By Humphrey Davy, Esq., Sec. R.S. F.R.S. Ed., and M.R.I.A.—The Bakerian lecture of this year consists of an account of a great number of most interesting experiments performed by Mr. Davy, in which he has applied his new method of analysis to several substances that had hitherto been regarded as simple bodies. The whole paper occupies above 60 pages; so that it will be in our power to present our readers merely with an abstract of some of the most curious and important of the results.—Professor D. begins by a farther investigation of the effects which he had before noticed from the mixture of potassium and ammoniac. He had stated that, when these bodies are exposed together to a powerful heat, hydrogen gas is disengaged while the potassium becomes oxydated; from which he concluded that ammoniac, like the other alkalies, is an oxyd of some unknown base. The correctness of this opinion having been called in question, Mr. Davy deemed it necessary to repeat the process with every possible precaution; and especially with a reference to some experiments of MM. Gay-Lussac and Thenard, the results of which did not entirely correspond with those which he had formerly obtained. The conclusions that are deducible from the latter experiments of Professor Davy serve to prove the accuracy of the former; and he is moreover successful in pointing out the source of the error into which the French chemists have fallen. It appears that, when potassium and ammoniac are heated together, hydrogen is disengaged, and the potassium is oxydated, and united to a peculiar substance which seems to be the metallic basis of the ammoniac. Although this fact may be considered as clearly established, yet several theoretical difficulties attend it. The substance which is procured from the above process ought to consist of potassium united to oxygen and nitrogen: but, on submitting it to a variety

rietyof operations, for the purpose of removing the nitrogen, it never could be procured in a quantity at all corresponding to the hydrogen which had been evolved. The author prpposes a number of ingenious queries on this point, and promises to make it the subject of his future researches.

Sulphur was the next object of experiment. Mr. Davy submitted it, in a state of fusion, to his powerful Galvanic apparatus, and he obtained a gas which was found to be sulphuretted hydrogen: the quantity of gas which the sulphur was capable of affording seemed to be indefinite, while the sulphur itself was converted into a substance of a deep redish brown colour. The same gas was extricated by the action of sulphur on potassium. On the whole, it seemed to be proved that sulphur contains hydrogen; and many circumstances render it probable that oxygen also enters into its composition. The general conclusion respecting it is 'that sulphur, in its common state, is a compound of small quantities of oxygen and hydrogen with a large quantity of a basis that produces the acids of sulphur in combustion, and which, on account of its strong attractions for other bodies, it will probably be very difficult to obtain in its pure form.' Experiments of a similar kind were instituted on phosphorus, and the results were usually analogous; so that in this case it is rendered highly probable that phosphorus is a compound of some unknown base with hydrogen and oxygen, though the quantity of these latter substances may be comparatively small.

We next proceed to the examination of the different carbonaceous bodies, plumbago, charcoal, and diamond. These, the author observes, have been found to produce the same quantity of carbonic acid, and to absorb the same quantity of oxygen during combustion; so that they must consist principally of the same kind of elementary matter. He was still, however, inclined to believe that the great variation, which exists in their physical properties, does not depend merely on the difference of the mechanical arrangement of their particles, but likewise on differences in their intimate chemical nature. This opinion was found to be correct, for he observed considerable variations in the results of his experiments, when he subjected these several bodies, under similar circumstances, to the action of the Galvanic apparatus. Plumbago appeared not to be affected by the most powerful battery, nor was any gas evolved when it was heated in contact with potassium. Charcoal, however, under the same circumstances, extricated a quantity of inflammable gas, and was, by the operation, converted into a substance bearing the external

characters of plumbago. The experiments did not afford any ground for suspecting the presence of oxygen in charcoal. Diamond, on the other hand, by being heated in contact with potassium, gave indications of the existence of a small quantity of oxygen; so that, at present, we are led to suppose that plumbago contains the pure carbonaceous matter in union with iron only, that charcoal contains a little hydrogen, and diamond a little oxygen. Mr. Davy remarks that 'whoever considers the difference between iron and steel, in which there does not exist more than $\frac{1}{200}$ of plumbago, or the difference between the amalgam of ammonium, and mercury, in which the quantity of new matter is not more than $\frac{1}{12000}$, or that between the metals and their sub-oxides, some of which contain less than $\frac{1}{10}$ of oxygen, will not be disposed to question the principle, that minute differences in chemical composition may produce great differences in external and physical characters.'

The three undecomposed acids, the boracic, the fluoric, and the muriatic, were each in succession subjected to Prof. Davy's potent apparatus, with the view of accomplishing their analysis. Of the first of these substances, the decomposition seems to have been completed; and when the acid was submitted to the Galvanic influence, a dark coloured matter attached itself to the negative wire, which was inflammable, and by its union with oxygen became again converted into the boracic acid. It seemed to hold the same relation to its acid which sulphur and phosphorus bear to the sulphuric and phosphoric acids; and we have reason to suppose that it is of a metallic nature. The decomposition of the fluoric acid appears also to have been partially effected, but the results were less decisive than in the former case.

Mr. Davy's curious paper concludes with an account of the attempts which he has made to effect the decomposition of the muriatic acid: but this, notwithstanding his genius and perseverance, he has not yet been able to accomplish. He gives us a very interesting detail of the experiments which he performed with a view to this object, and we acquire from them some important information respecting the constitution of the acid. The great obstacle to its decomposition seems to be the powerful affinity which it exerts for water, so as to retain $\frac{1}{3}$ of its weight of this substance, after it has arrived at what is usually considered as a state of perfect dryness. Many curious operations were instituted for the purpose of ob-

obtaining the acid free from water: but it seemed impossible to accomplish this point, without uniting it to some other substance, which made it equally unfit for the purpose of experiment. The results that were obtained, though not decisive, render it probable that the base of the muriatic acid is a substance of great inflammability; and from analogy we may conjecture that it is of a metallic nature.—The author concludes by observing that

'The facts advanced in this lecture, afford no new arguments in favour of an idea to which I referred in my last communication to the Society, that of hydrogen being a common principle in all inflammable bodies; and except in instances which are still under investigation, and concerning which no precise conclusions can as yet be drawn, the generalization of Lavoisier happily applies to the explanation of all the new phenomena.'

It gives us the greatest satisfaction to learn that Mr. Davy is still ardently pursuing his researches in the field of discovery, into which he has advanced with such unexampled success.

A Letter on a Canal in the Medulla Spinalis of some Quadrupeds. In a letter from Mr. William Sewell *to* Everard Home, Esq. F.R.S.—We have here an account of a canal which extends from the *calamus scriptorius*, the apparent termination of one of the ventricles of the brain, along the centre of the spinal marrow. It was found in the horse, the bullock, the sheep, the hog, and the dog; it appears to be an uninterrupted tube during its whole length; and it contains the same kind of fluid that exists in the ventricles of the brain.

A numerical Table of elective Attractions; with Remarks on the Sequences of double Decompositions. By Thomas Young, M.D. &c.—The author here remarks that several efforts have been made to form a series of numbers, which may represent the mutual attractive force of the component parts of different salts, but that the attempts have hitherto all proved imperfect. The convenience which would result from our being in possession of such a table is sufficiently obvious, since by the help of it 'nearly all the phænomena of the mutual actions of a hundred different salts may be correctly represented by a hundred numbers, while, in the usual manner of relating every case as a different experiment, above two thousand separate articles would be required.' Dr. Young informs us that he has succeeded in constructing this series of numbers; which, though they may not be an accurate measure of the forces, yet approximate to accuracy, and may afford a proportional

standard which may shew the relation of the different bodies to each other.

As the basis of his arrangement, Dr. Y. lays down the principle that the attractive force which unites two bodies may be always denoted by a certain constant quantity; whence he infers that a regular gradation must exist in the simple elective attractions; together with an agreement between the simple and the double attractions, and a continued sequence in the order of the double elective attractions. As to the correctness of the tables, we do not undertake to offer any opinion; only remarking that the acknowleged talents of the author would incline us to place confidence in whatever is given under his authority.

Account of the Dissection of a human Fœtus, in which the Circulation of the Blood was carried on without a Heart. By Mr. B. C. Brodie.—This is the case to which we referred in our account of Dr. Young's paper, (p. 355.) of a fœtus of considerable size, in which the heart was entirely wanting. The subject was one of twins who were born dead; and it had all the external parts of the body, although several of them were marked by some deficiencies. On opening the thorax, the following appearances were observed:

'In the thorax there was no heart, thymus gland, or pleura. The trachea was situated immediately behind the sternum. It had its natural appearance, and divided as usual into the two bronchia. The latter terminated in the lungs, which consisted of two rounded bodies, not more than one third of an inch in diameter, having a smooth external surface, and composed internally of a dense cellular substance. The œsophagus had the usual situation, but it terminated in a cul de sac at the lower part of the thorax. The rest of the thorax was filled with a dense cellular substance; and in place of the diaphragm, there was a membranous septum between it and the cavity of the abdomen.'

In the abdomen, the peculiarities were that the stomach had no cardiac opening, the colon had not its appropriate structure, and there were no omentum, liver, nor gall-bladder. The umbilical chord consisted of the vein and only one artery; it entered in the usual part; and the artery was carried down by the side of the urachus to the left groin.

'Here it gave off the external and internal iliac arteries of the left side, and was then continued upwards on the fore-part of the spine forming the aorta. From the aorta arose the common trunk of the right iliac artery, and the branches to the viscera and parietes of the thorax and abdomen. At the upper part of the thorax, it sent off the two subclavian, and afterwards divided into the two carotid arteries, without forming an arch. The veins corresponding to these arteries terminated in the vena cava, which was situated on the an-

terior part of the spine before the aorta, and passed downwards before the right kidney to the right groin. Here it became reflected upwards by the side of the urachus to the navel, and was continued into the larger vessel or vein of the chord.'

It appears, therefore, that this fœtus not only had no heart, but no communication between the trunks of the arteries and veins; so that they were united merely by their extremities, either in the placenta or in the fœtus. The blood must consequently have been propelled along the whole course of the circulation by the action of the vessels, and probably of the arteries; and it follows from this distribution of the sanguiferous system, that the whole of the blood must have passed through the placenta at each circuit. We think that the remark of Mr. Brodie is incorrect, when he says 'that the placenta must have been at once the source and the termination of the circulation:' it can no more be considered as the termination than the capillary vessels in the fœtus; and we conceive that the source of the circulation must have been derived from the arteries. We regret that nothing is said about their structure; which, it may be conjectured, would have exhibited an unusual degree of muscularity, because we generally find that, when any deviation from the ordinary structure of the body prevails, some other organ is furnished with such additional powers as may enable it to become a proper substitute for the defective parts. It is a circumstance worthy of notice that, in all those cases in which no heart has been formed, the liver also has been wanting.

On the Origin and Formation of Roots. In a Letter from T. A. Knight, *Esq. F.R.S.* to Sir Joseph Banks.—In one of his former papers on vegetable physiology, Mr. Knight endeavoured to prove that the buds of trees always spring from the alburnum, and he informs us that to this opinion he still finds reason to adhere. 'The object of the present communication is to shew, that the roots of trees are always generated by the vessels which pass from the cotyledons of the seed, and from the leaves, through the leaf-stalks and the bark, and that they never, under any circumstances, spring immediately from the alburnum.' It has always been supposed that the radicle of the seed is the rudiment of the future root of the plant: but Mr. K. proposes to shew that this opinion is erroneous. He had before pointed out a circumstance which appeared to be essential to the formation of a proper root, viz. that it is always lengthened by the addition of successive new parts to its apex, whereas the shoots increase by the extension of parts previously organized. Now, in the case of the radicle, it appears that

that it grows by extension, and is therefore not analogous to a proper root. This part, Mr. Knight imagines, comes into existence during the germination of the seed, and springs from the point of the radicle: but at this period the alburnum is not yet formed; while, on the other hand, the cortical vessels are full of sap, and are therefore well fitted for producing the true root. It is also found that the leaf-stalks of many plants possess the power of generating roots, though they never contain any portion of alburnum. If the shoots of a vine be divided, so as entirely to prevent the passage of the sap, roots are readily formed from it, and they always proceed from the upper lip of the wound only. It seems clear that they are generated by the sap which descends through the cortical vessels.

Mr. K. then notices the fact that the same part of a plant may be made to form either buds or roots; not that they are convertible into each other, but that the alburnum is better fitted for carrying its sap upwards, and thus, under favourable circumstances, for producing buds, while the cortical vessels permit their fluids to move in an opposite direction. It is not easy to decide whether the fluids, which move in these opposite directions, be similar: but Mr. Knight suspects that they are; and he seems to conceive that the mere circumstance of the fluid moving in one case upwards, and in the other downwards, will account for its producing either buds or roots.—He informs us that he has been investigating the cause which directs the roots of plants in search of their proper nutriment, and proposes to make it the subject of a future communication: it is a very interesting inquiry; and we are gratified by hearing that it has engaged the attention of so able an experimentalist.

On the Nature of the intervertebral Substance in Fish and Quadrupeds. By Everard Home, Esq. F.R.S. — During an examination of the *squalus maximus*, Mr. Home found that, when the intervertebral subtance was cut, a fluid rushed out of it with great force. The cavities which contain it are each capable of holding about three pints; their sides are ligamentous and elastic; and when they are emptied of their contents, the vertebræ are brought considerably nearer to each other. The magnitude of the parts enabled Mr. Home to examine the peculiar mechanism of the joints to great advantage, and he afterward extended his researches to the vertebræ of other animals. The mechanism itself appears to be extremely beautiful, and Mr. Home's account of it is ingenious:

'The

'The fluid contained in the cavity being incompressible, preserves a proper interval between the vertebræ to allow of the play of the lateral elastic ligaments, and forms a ball round which the concave surfaces of the vertebræ are moved, and readily adapts itself to every change which takes place in the form of the cavity.

'The elasticity of the ligaments, by its constant action, renders the joint always firm, independent of any other support, and keeps the ends of the vertebræ opposed to each other, so that the whole spine is preserved in a straight line, unless it is acted on by muscles or some other power. When a muscular force is applied to one side of the spine, it stretches the elastic ligament on the opposite side of the joint, and as soon as that force ceases to act, the joint returns to the former state. This is one of the most beautiful instances in nature of elasticity being employed as a substitute for muscular action.

'The extent of the motion in each particular joint is undoubtedly small, but this is compensated by their number, and the elasticity of the vertebræ themselves.'

Most kinds of fish seem to possess a structure similar to that which is here described, though the shape of the cavity varies in different species. It is, as the author observes, probably contrived for producing those quick lateral motions of the spine which take place in swimming. The intervertebral substance of the whale is considerably different:

'The external portion is very firm and compact, is ranged in concentric circles with transverse fibres uniting the layers together, it becomes softer towards the middle, and in the centre there is a pliant soft substance without elasticity, but admitting of extension more like a jelly than an organized body, corresponding in its use to the incompressible fluid in the fish.'

Several animals were then examined; and the hog and the rabbit were found to approach to the structure of fish in general: but in some other animals, and in the human subject, the form of the intervertebral substance was more similar to that of the whale. The author draws a practical conclusion from these observations, respecting the treatment of the curvature of the spine in young persons, especially females; and he observes that it must be extremely prejudical to stretch the intervertebral ligaments, since in that case the intervertebral substance must be unable to support the bones in their proper position.—To the paper is appended a chemical analysis of the fluid by Mr. Brande, from which he infers that it consists of mucus.

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Mechanics.

An Account of a Method of dividing Astronomical and other Instruments, by ocular Inspection: in which the usual Tools for graduating are not employed; the whole Operation being so contrived, that no Error can occur but what is chargeable to Vision, when assisted

assisted by the best optical Means of viewing and measuring minute Quantities. By Edward Troughton.—By speculative men, this paper will be regarded as very curious and interesting, and to the artist it is highly important. We have read it with great interest; and we regret that the want of plates prevents us from giving so full an account of it as it deserves: but still we hope that we shall be able to render intelligible to our readers the nature of its most important contents.—The merit of Mr. Troughton's method will be better appreciated, if we previously attend to the former modes of dividing large astronomical instruments. Bird, who was esteemed the most accurate divider of his time, invented a method of dividing a quadrant by continually bisecting a part of it. A quadrant of 90° contains 90×60 minutes, or 90×12, or 1080 portions of 5 minutes each: now $2^{10} \times 5' = 1024 \times 5'$; therefore an arc equal to $1024 \times 5'$ ($=85°\ 20'$) is the arc nearest to 90°, which can be repeatedly bisected, and of which the arc determined by the tenth bisection is 5′. The means of obtaining this point, corresponding to 85° 20′, were thus effected:

'The extent of the beam-compasses, with which Bird traced the arc upon the limb of the instrument to be divided, being set off upon that arc, gave the points 0° and 60°; which, being bisected, gave 30° more to complete the total arc. A second order of bisections gave points at 15° distance from each other; but that which denoted 75° was most useful. Now, from the known length of the radius, as measured upon the scale, the length of the chord of 10° 20′ was computed taken off from the scale, and protracted from 75° forwards; and the chord of 4° 40′, being ascertained in the same manner, was set off from 90° backwards, meeting the chord of 10° 20′ in the continually bisectional arc of 85° 20′. This point being found, the work was carried on by bisections, and the chords, as they became small enough, were set off beyond this point to supply the remainder of the quadrantal arc. My brother, whom I mentioned before, from mere want of a scale of equal parts upon which he could rely, contrived the means of dividing bisectionally without one. His method I will briefly state as follows, in the manner which it would apply to dividing a mural quadrant. The arcs of 60° and 30° give the total arc as before; and let the last arc of 30° be bisected, also the last arc of 15°, and again the last arc of 7° 30′: the two marks next 90° will now be 82° 30′ and 86° 15′, consequently the point sought lies between them. Bisections will serve us no longer; but if we divide this space equally into three parts, the most forward of the two intermediate marks will give us 85°, and if we divide the portion of the arc between this mark and 86° 15′ also into three, the most backward of the two marks will denote 85° 30′. Lastly, if we divide any one of these last spaces into five, and set off one of these fifth parts backwards from 85° 30′, we shall have the desired point at 1024 divisions upon the arc from 0°. All the rest of the divisions which have been made in this operation, which I have called marks because

because they should be made as faint as possible, must be erased; for my brother would not suffer a mark to remain upon the arc to interfere with his future bisections.'

Ramsden's method is applicable only to small instruments; for which, however, Mr. Troughton thinks, it is admirably calculated.

'The only method (says Mr. T.) of dividing large instruments now practised in London, that I know of, besides my own, has not yet, I believe, been made public. It consists in dividing by hand with beam compasses and spring dividers, in the usual way; with the addition of examining the work by microscopes, and correcting it, as it proceeds, by pressing forwards or backwards by hand, with a fine conical point, those dots which appear erroneous; and thus adjusting them to their proper places. The method admits of considerable accuracy, provided the operator has a steady hand and good eye; but his work will ever be irregular and inelegant. He must have a circular line passing through the middle of his dots, to enable him to make and keep them at an equal distance from the centre. The bisectional arcs, also, which cut them across, deform them much; and, what is worse, the dots which require correction (about two thirds perhaps of the whole) will become larger than the rest, and unequally so in proportion to the number of attempts which have been found necessary to adjust them. In the course of which operation, some of them grow insufferably too large, and it becomes necessary to reduce them to an equality with their neighbours. This is done with the burnisher, and causes a hollow in the surface, which has a very disagreeable appearance.'

Mr. T. subsequently adds; 'I will dismiss this method of dividing, with observing that it is tedious in the extreme; and did I not know the contrary beyond a doubt, I should have supposed it to have surpassed the utmost limit of human patience.'

We now proceed to describe Mr. Troughton's method. Suppose the radius of a large circle to be 40 inches, and that of a small circle or cylinder to be 4 inches; then, if this latter rolled equally along the circumference of the former, it would perform the circuit after having made ten rotations. Suppose next the circumference of the cylinder or *roller* to be divided into ten equal parts: then such divisions might be transferred to the circumference of the greater circle, which would thus be divided into 100 parts. If the roller in ten rotations exactly made the circuit, if its divisions were precisely equal, and if it revolved along the circumference in every part alike, then would the circumference of the circle be thus exactly divided into a hundred equal parts. This, however, is not in reality the author's method of equally dividing the circle. He finds the means, indeed, of obtaining the first condition: the second, if acquired, would be rendered useless by the impracticability of attaining

attaining the third; and the ultimate equal division of the circle is, in fact, entirely independent of equality in the primary division. If the roller were a perfect cylinder, it would be practically extremely difficult to turn it with such nicety that it should exactly measure the circle: but this difficulty is dexterously obviated by forming the roller slightly conical: so that an easy adjustment makes a section of it (that which is to revolve on the convex border of the circle) exactly measure the circle.

A circumstance relating to the circuit of the roller is particularly worthy of notice. In the different parts of its journey round the circle, the roller measures the latter very differently; that is, a division of it transferred to the circle in one point would be unequal to the same division transferred at any other point, 60° distant, for instance; notwithstanding which, the roller, having reached the point on the circle whence it set out, performs a second, third, &c. course of revolutions, without any sensible deviations from its former track. This is, however, satisfactorily explained by Mr. T. The brass in one part may be more porous than in another, and, with regard to the travelling of the roller, may be related as a ploughed field and a gravel walk are. Again, the convex edge of the circle is indented in the first circuit of the roller; and in succeeding circuits it follows its first track.

In our illustration, we made the diameters of the circle and the roller as ten to one: but in Mr. Troughton's construction they are as sixteen to one. The roller is divided into sixteen parts; and consequently the circle will be separated by the above mentioned method of transferring the divisions into 16×16 or 256 parts: but the operation, advanced as far as this division, is incomplete for two reasons: first, the divisions are unequal; and, secondly, if equal, their value would be $1^\circ\ 24'\ 22'',5$ each, whereas it is desirable to obtain divisions of five minutes each. The 256 divisions are not in fact made equal, but their respective inequalities or errors are ascertained and estimated by the following most ingenious process, which is a main part of the author's method:

'The apparatus (that by which the 256 dots are made) must now be taken off, and the circle mounted in the same manner, that it will be in the Observatory. The two microscopes, which have divided heads, must also be firmly fixed to the support of the instrument, on opposite sides, and their wires brought to bisect the first dot, and the one which should be 180° distant. Now, the microscopes remaining fixed, turn the circle half round, or until the first microscope coincides with the opposite dot; and, if the other microscope be exactly at the other dot, it is obvious that these dots are 180° apart, or in the true diameter of the circle; and

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Having, by this process of examination, ascertained the errors of the respective dots, the author arranges these errors in a table, and, from what he calls the apparent errors, deduces the real. If A be an arc, and it be required to ascertain the error of the intermediate dot, [which ought, if every thing were exactly performed, to be in the middle,] suppose the lesser arc to be $\frac{A}{2} - x$, and the greater $\frac{A}{2} + x$, then $\frac{A}{2} + x - \left(\frac{A}{2} - x\right) = 2x$. Now the micrometer shews this quantity

$2x$.

2 *x*. Suppose it $= d$, then $x = \frac{d}{2}$, $\frac{d}{2}$ is the apparent error, and the arc is divided by the dot under examination into $\frac{A}{2} + \frac{d}{2}$, and $\frac{A}{2} - \frac{d}{2}$. This $\left(\frac{d}{2}\right)$ however is only an apparent error, since the two dots which are the extremities of the arc A are erroneously placed. Suppose the arc A to be within the two true points; and let the intervals between the true points and the erroneous extremities be respectively a and b; then the true arc is $A + a + b$; and the true half arc, which determines the real position of the middle point, is $\frac{A}{2} + \frac{a}{2} + \frac{b}{2}$: but the distance of the dot under examination, from the true upper extremity of the arc, is $\frac{A}{2} - \frac{d}{2} + a$; and hence the real error

$$= \frac{A}{2} + \frac{a}{2} + \frac{b}{2} - \left(\frac{A}{2} - \frac{d}{2} + a\right)$$

$$= \frac{b}{2} - \frac{a}{2} + \frac{d}{2}$$

or $$= -\left(\frac{a}{2} - \frac{b}{2} - \frac{d}{2}\right)$$

which is in fact Mr. Troughton's rule, since, according to his directions, a is to be put $+ a$, $b - b$, and $d - d$. $\left(\frac{d}{2}\right.$ answers to his *c*.) He observes;

'The rule is this; let a be the real error of the preceding dot, and b that of the following one, and c the apparent error, taken from the table of half differences, of the dot under investigation; then is $\frac{a+b}{2} + c =$ its real error. But, as this simple expression may not be so generally understood by workmen as I wish, it may be necessary to say the same thing less concisely. If the real errors of the preceding and following dots are both +, or both —, take half their sum and prefix thereto the common sign; but, if one of them is +. and the other —, take half their difference, prefixing the sign of the greater quantity: again, if the apparent error of the dot under investigation has the same sign of the quantity found above, give to their sum the common sign, for the real error; but if their signs are contrary, give to their difference the sign of the greater for the real error. I add a few examples.

Example 1.

For the first point of the second quadrant.

Real error of the first point of the first quadrant	0,0
Real error of the first point of the third quadrant	— 6,9

Half

Half sum or half difference - -	— 3,4
Apparent error of the dot under trial -	+ 12,2
Real error - - -	+ 8,8

Example 2.

For the point 45° of the second quadrant.	
Real error of the first point of the quadrant -	+ 8,8
Real error of the last point of the quadrant -	— 6,9
Half difference - - -	+ 0,9
Apparent error of the dot under trial -	— 8,9
Real error - - -	— 8,0

Example 3.

Point 88°,6, or last point, of the third quadrant.	
Real error of the point 84°,4 of the third quadrant	— 21,0
Real error of the point 2°,8 of the fourth quadrant	— 2,9
Half sum - - -	— 11,9
Apparent error of the dot under trial -	— 4,0
Real error - - -	—15,9

By these means, all the real errors are computed and arranged in a table; and Mr. T. makes use of the table of errors in the process of dividing the circle.

If the roller were accurately marked off into arcs of 1° 20′ each, one of these divisions would correspond to 5′ on the circle, since $5' \times 16 = 1°\ 20'$: but, instead of dividing the roller, and of transferring the divisions to the circle, the author employs a small sector attached to the upper part of the roller. This sector is divided into 16 spaces of 1° 20′ each, and subdivided at each end into 8 parts of 10′ each: so that, if 16 divisions on the sector are transferred to the circle, the arc will be 1° 20′: but the 256th division of the circle, or the mean interval between two dots, is $1°\ 24'\ 22'',5 = (1°\ 20') + 4'\ 22'',5$. Now $4'\ 22'',5 = \frac{7}{8}\ 5'$; and hence, if the apparatus be carried forwards $\frac{7}{8}$ of a division, the division on the sector ought to agree with the true place of the dot: but the true place of the dot is not marked: nevertheless, the table of real errors answers every end which the true dotted place could serve; because, if by such table the error should be found —4,8 divisions of the micrometer head, the cross wires of the microscope, by which the work is examined, must be set back to —4,8 divisions. Therefore, the table of real errors serves the purposes of verification: so that, if the action of the roller should in any part not be true, the error thus introduced cannot be extended to any distant interval.

We have been obliged to be very brief in the mention of the sector; partly because plates are wanting to an adequate explanation of it; and in some degree, we must confess, owing to our not completely understanding the mode of adjusting and fixing the sector to the other portion of the apparatus.

In a subsequent part of his paper, Mr. T. describes, according to his principle, the method of dividing a circle on its broad edge perpendicular to the plane of the circle; and also the method of dividing a circle.

In speaking of the œconomy of time, as dependent on his method, he observes:

'It is somewhat difficult to give a comparative estimate of the time which the different methods of dividing require. I know that thirteen days of eight hours each, are well employed in dividing such a circle by my method; about fifty-two days would be consumed in doing the same thing by Bird's method; and I think I cannot err much when I state the method by adjustment, supposing every dot to be tried, and that two thirds of them want adjusting, to require about one hundred and fifty of such days.

'The economy of time (setting aside the decided means of accuracy) which the above estimate of its application offers to view, will, I think, be considered of no little moment. By the rising artist who may aspire at excellence, it will at least, and I should hope, with gratitude, be felt in the abbreviation of his labours. To me, indeed, the means of effecting this became indispensible: and it has not been without a sufficient sense of its necessity, that I have been urged to the progressive improvement and completion of these means, as now described. It is but little that a man can perform with his own hands alone; nor is it on all occasions, even in frames of firmer texture than my own, that he can decisively command their adequate, unerring, use. And I must confess that I never could reconcile it to what I hold as due to myself, as well as to a solicitous regard for the most accurate cultivation of the science of astronomy, to commit to others an operation requiring such various and delicate attentions, as the division of my instruments.'

The present paper must place Mr. Troughton very high in the rank of distinguished English artists; and he will deserve his elevation not for the skill of his hand only, (in which, however, he is surpassed by no modern,) but for contrivance of head. It has been properly rewarded by Sir Godfrey Copley's Gold Medal being assigned to its author, at the late anniversary meeting of the Royal Society.

Part II. of the Transactions for this year has just been issued.

to P. 363. Bos. — from P. 363. R.W.

ART.

ART. IV. *The Nature and Guilt of Schism considered, with a particular Reference to the Principles of the Reformation*, in eight Sermons, preached before the University of Oxford, in the Year 1807, at the Lecture founded by the Rev. John Bampton, M.A., Canon of Salisbury. By Thomas Le Mesurier, M.A., Rector of Newton Longville, Bucks, and late Fellow of New College, Oxford. 8vo. pp. 443. 10s. 6d. Boards. Longman and Co. 1808.

SCHISM is a most aukward subject for a protestant ecclesiastic to discuss. Who is to decide? If the answer be, *The Church from which the separation is made*, then the Papist will take "the 'vantage ground" in his condemnation of all the Reformed communions;—or, if the right of deciding be acceded to the *Parties separating*, then it will be impossible to convict the sectary of guilt. The case is nearly the same with *Heresy*. When in the last century a controversy was maintained on the latter topic between Drs. Stebbing and Foster, the wits of the day remarked that Stebbing was a heretic to God and Foster to the church. This dispute, and also the celebrated Bangorian controversy, ended where it began; and little inducement can be presented for renewing the agitation of questions, in which the parties debating are not agreed on a common principle.

We suspect that most of Mr. Le Mesurier's readers will impeach his prudence in reviving with zeal the arguments against Schismatics, and will think that in many places he has laid himself open to a severity of animadversion, which he can scarcely have failed to foresee. On his own ground, he has certainly displayed considerable ability, and has spread his matter out into eight long sermons with the ingenuity of a professed orator: but the reasoning is not benefited by this diffusion; and, in spite of all his caution and adroitness, the very defence which he makes for the Established Church of this country, in separating from the church of Rome, must be fatal to his own argument. It is in vain to say that our forefathers at the Reformation had very substantial reasons (which no protestant doubts) for withdrawing from the church of Rome, but that modern Separatists are not justified in their secession from the church as now by law established. The Separatist will ask on what principle did the Reform proceed,—on that of submitting blindly to Authority, or on that of an appeal to Reason and Scripture? He will farther ask whether the right of private judgment was not recognized by the Church of England in her rejection of that dominion over conscience, which was claimed and exercised by the Court of Rome; and whether individuals of the present day have not the same right as the original reformers to dissent from

that which they disapprove, and to reform, as far as they themselves are concerned, the reformed religion? Mr. Le M., in a tone of dictatorial authority, may endeavour to silence the dissenter by reminding him that 'he is *bound* to adhere to the *sound* part of Christ's church established in this country;' that 'this is his *proper* church;' that 'he is born within her bosom;' that it is dangerous for men to be indulged with that complete liberty for which some persons would stipulate; and that 'a total freedom from church-government and external ceremonies is not a state particularly favourable to the increase of religion:'—but all these assumptions will be as strenuously resisted as they are magisterially urged; and if, in addition to these remonstrances, the preacher, with all gravity of face, proceeds to represent the sectary as 'committing a grievous and heinous sin for which he must be *deeply* accountable at the day of judgment,' we suspect that the poor sectary will be more amused than alarmed by this *brutum fulmen*, or *would-be* anathema. Indeed, we should not be surprized if he should be so indecorous as to burst out into a downright laugh, when Mr. Le Mesurier (intending, no doubt, to produce a contrary effect,) quotes one of the Fathers to prove that Schism was a reason for the power of working miracles having ceased in the church. Of as little avail is the lecturer's view of the state of the Jewish Theocracy; for he surely would not compare a human with a divine institution, or even claim for a modern Bishop that power which belonged to the Apostles in consequence of miraculous gifts.

It would afford us infinite pleasure to perceive more harmony and less acrimonious division prevailing among professing christians: but we are at the same time thoroughly persuaded that this preacher has not adopted the true mode of effecting that object. Indeed, we fear that it will be retarded rather than promoted by violent and presumptuous declamations against Schism. The sectary can have no objection to argument, but, like the spirits in Macbeth, "he will not be commanded." He cannot object to submit the matters at issue between him and the advocate for the Articles and Liturgy of the Church of England to a fair examination, in the very same way that Mr. Le M. brings the doctrines and discipline of the Church of Rome under review in order to vindicate the Protestant's rejection of such a mass of corruptions: but he will not be told that his religious belief must be decided by his geographical position; and that the church of the country to which he belongs is, because he was born in it, 'his *proper* church.' Such logic will not pass current among Protestants in the nineteenth century. Whe-

ther the clergyman of our church argues with the Romanist or the Methodist, with the Arian or the Socinian, we should advise him to enter into the merits of each case, and fairly to discuss the acknowleged grounds of difference; because, if by this mode of amicable controversy he can win the dissentient back to the national fold, he most effectually cures the Schism in question; and if he cannot, it will be completely nugatory to charge him with a guilt of which he is not conscious. Since the passing of a toleration-act, the agitation of the question respecting the guilt of Schism is in a great measure set aside. Can the legislature be supposed to *tolerate guilt?* The established church has its rights and privileges secured to it by Parliament; while Parliament at the same time allows every man to think in religious matters for himself, and to worship God in that way which is most agreeable to his own conscience.

Mr. Le M. is aware that he is treading on tender ground; and no advocate at the bar, who had received a special retainer, could be more adroit in making a strong case for his client: yet still we cannot congratulate him on his success. We have adverted to several points of his argument, and do not consider it as necessary to follow him regularly through each discourse: but we shall transcribe his own summary, given towards the conclusion of Sermon IV.:

'We do most firmly believe that Christ will be with his church to the end of the world; that, under whatever cloud he may suffer the light at any time to be obscured, whether through the malice of outward enemies or the corruptions of Christians themselves, it will always, in due season, break forth, it will, sooner or later, enlighten the world far and near. In particular, we acknowledge it to be an effect of that gracious Providence which thus watches over the faithful, that we have been enabled to free ourselves from the shackles which had been imposed upon us by the church of Rome, and from the corruptions and abominations with which we had been contaminated in the course of our communion with her bishops.

'We also believe, that there has always been a church of Christ existing and visible upon earth, though not always easy to be distinguished. Nay, we allow that church to have existed even under the papacy; for, as it has been truly said, a man infected with a leprosy is still a man; our church, therefore, was always subsisting, even in the dark ages, though diseased. God gave us grace at length to shake off the diseases with which we had thus been infected; we rid ourselves at the reformation of our many heresies, the most pestilent of which, because it was the source of all the others, was this supremacy of the popes. Thus the English church is, and has continued essentially the same, from the first conversion of the Britons to Christianity down to the present hour. She has, indeed, suffered

from within and without, she has stood many an assault, and been greatly impaired at times, both in strength and beauty; but, blessed be God, she survives, and is, according to my firm and conscientious belief, the truest model of an apostolical church now existing, *as near to perfection*, in her theory at least, as, perhaps, any church made up of fallible men can hope to be, while we continue in this world.

'I have now, I trust, shewn with sufficient clearness, though briefly, that the claims of the popes have no foundation, either in Scripture or in the practice of antiquity. I have shewn also, upon how different a footing stands the question between us and the papists from what it does between us and the protestant dissenters. For, according to what I have thus laid before you, as well from the practice of all antiquity, as from Scripture, and I may add, (for, indeed, all the works of God harmonize together,) from the nature of the thing, that we, as forming no part of the national church of Rome, could not be bound to pay any obedience to that see, nor to govern ourselves by her decrees. We could only be connected with her in that common bond of charity and fellowship which should join together all the churches of Christ; and which will always subsist, where it is not broken by any fundamental errors in doctrine, or by extravagant and inadmissible claims of superiority or of independence on the one part or on the other.

'But, as to the body of English dissenters, they, as *born within her bosom, are or should be*, according to the same usage of antiquity, language of Scripture, and nature of the thing, *members of our church; and as such, are bound to conform to her discipline.* This, indeed, neither they nor any other individuals are bound to do to every extent; for, as I have before admitted, they may shew, if such were the case, that the terms of communion which she requires are contrary to God's word, and that they cannot continue in conformity to her without endangering their eternal salvation. Certainly, a case of that kind, properly made out, would be *a sufficient excuse and ground of separation.* But, this is what has never been made out; no, nor ever pretended by the greater part of the dissenters.'

He farther adds, in the VIIIth sermon:

'You will remember that the great points which I have laboured to inculcate, have been, that schism is a sin; and that the sin consists in separating without cause from the church to which a man belongs: that is from the rule of discipline established and observed in the place *where a man is born*, or *where he is permanently resident.* That with that church so established a man is bound to abide in communion, unless he can shew clearly and satisfactorily that the conditions of communion which she requires, are such as he cannot subscribe without serious hazard to his salvation.'

It is little short of argumentative *felo de se* for an author to assert that an individual is bound to conform, and then to grant that a sufficient excuse and ground for separation *may* occur. Apparently, however, to save himself from so palpable a contradiction, the author adds that the case which he

supposes has never been made out: but unfortunately in the prosecution of the lectures he makes out the case himself, and establishes it in favour of the Unitarians; who, he acknowleges, '*do right* in abstaining from the communion of the established church.' 'It is better (he says) that they who differ so widely should be kept asunder; that they only who agree in the same doctrine should worship God in the same place.' Now if they do right in abstaining from communion, they cannot be guilty of the *sin* of schism. They cannot in this point be at once guilty and not guilty; and if they are justified in their dissent by so striking a dissonance of religious doctrine, it is not correct to say, as is here incidentally remarked, that 'perhaps the aim of every sectary has been the acquisition of wealth and of power.' Mr. Le Mesurier has stated the case of the Unitarians very fairly, and given it as much weight as they could have imparted to it by a representation of their own:

'You will recollect that one of our objections to the church of Rome is founded upon her invocation of the saints, which we justly regard as a direct breach of the first commandment, as giving to men that honour which belongs only to God, which indeed he has in express words reserved to himself. But this is in fact what is imputed to us by those members of this sect who go the full length of the doctrine, who speak, as most boldly, so most consistently. By them the worship which we pay to Christ is expressly called idolatrous and blasphemous. And, if their tenets be well founded, if they rightly affirm that our Saviour is not God, that there is no warrant in Scripture for the doctrine of the trinity, we must admit that it is not without reason that all this is said, nay, that we are really guilty of the charge which they bring against us.'

The preacher, however, would have it supposed that the majority of modern nonconformists are not Unitarians, and consequently not in a predicament which justifies separation from the Established Church: but as to this matter they will judge for themselves. With some, a particular article of faith, and with others the form of church government and worship, constitutes the objection.

With the Methodists and Evangelical Preachers, Mr. Le Mesurier is much dissatisfied, especially as they in a great degree erect their plea for separation on the alleged insufficiency of the established ministers. In some respects, he condescends to argue the point: but we cannot suppose that he will conciliate either the Methodistic people or their teachers, by telling the latter that they are "the blind leading the blind."

After we had perused eight very long discourses, in which the zeal of the lecturer was displayed, as we thought, for the conversion of Schismatics, his conclusion appeared rather flat when he expressed his fears that they would not listen to him, and summed up the whole with the stale exhortation, 'Let every man reform himself.' Certainly, he has convinced us that, in his mode of warfare against sectaries, he is not likely to gather laurels; and that it would have been better for him to have adopted Gamaliel's advice,—*Let them alone.* Mo-y.

ART. V. *An Attempt to prove the Truth of Christianity from the Wisdom displayed in its original Establishment, and from the History of false and corrupted Systems of Religion;* in a Series of Discourses preached before the University of Oxford in the Year 1808, at the Lecture founded by the late Rev. John Bampton, M.A. &c. By John Penrose, M.A. of Corpus Christi College. 8vo. pp. 375. 9s. Boards. Murray. 1808.

FROM the all-pure, all-attractive, and all-excelling example of Christ, an argument in favour of the truth of his religion may be deduced which is at once satisfactory to believers and embarrassing to infidels. It avoids points of difficult discussion, such as prophecy and miracles, and appeals directly to a matter of fact which is indisputable in itself, and conclusive in behalf of the religion of which it is the prominent feature. The question simply is, what was Christ, and how does he appear when contrasted with all those who in any age or nation have undertaken to give a system of religious truth to the world, or have presided in sacred things? This point is easily determined, and on its decision the christian advocate is prepared to rest the controversy.

Mr. Penrose has taken this ground; and he maintains himself on it with a fairness which must, at least, conciliate the esteem even of an adversary. It appears, by the dedication, that he is not unwilling to have these Sermons regarded as a sort of supplement to those *celebrated* Bampton Lectures which were preached in 1784, containing a view of the contrast between Christianity and Mohammedanism; yet he endeavours to avoid the imputation of following on a beaten track, by adding, 'I have taken a line of argument which I do not recollect to have been pursued elsewhere.' He flatters himself with thinking that it has been 'usefully conducted,' and that he 'has done something for the question of which he has treated.' By such language, which we do not

not impute to the score of vanity, but to a much nobler motive, we were induced to open this volume with a pleasing anticipation; and the clearness and fairness of the reasoning, aided by a rich display of illustrative learning, oblige us not merely to say that our expectations have been fulfilled, but that they have been surpassed.

Of late we have been rather diffuse in our notice of sermons; and though the present volume is in itself intitled to a review at some length, we find the calls on us so multifarious, that we must request Mr. Penrose to excuse us if we assign to him less space than he rightly deserves.

As a necessary preliminary to this important inquiry, the preacher makes the proper distinction between wisdom and cunning, between integrity and craft, and then proceeds with much ability to try the merits of Christianity by this criterion; comparing the character of its author with that of all those with whom a religious system ever originated, and clearly demonstrating that in his conduct no traces either of enthusiasm or of fraud are to be discovered by the nicest scrutiny. Christ not only appears to vast advantage when contrasted with Zoroaster and Confucius, with the most illustrious personages of Greece and Rome, with the false Messiahs of the Jews, and with Mohammed, but even when compared with Moses and the prophets, with the most eminent of his own disciples during his public ministry, and with all who in subsequent ages have endeavoured to preach and proselyte in his name. At what a distance do all other characters stand from that which he displayed; which is of a nature so truly sublime and perfect, when weighed in the scale of wisdom and virtue, that it requires a stretch of faith, not very much in consonance with Infidelity, to suppose that such a character was the fiction of men whose views and conduct were so very unlike those of the Son of God. The lecturer takes an ample range in the illustration of this point; and though we cannot exhibit his argument at full length, we trust that we shall so far do it justice, that we shall induce the theological reader not to rest contented with the abstract which we can afford him. It is here observed that

'There is, in truth, no charge either of vice or error that can be alleged against corrupted Christians, which does not appear doubly glaring, when contrasted with that unstained purity of Christ himself, which is, by the same contrast, the more conspicuously represented to our view.'—'Christ uniformly commanded his disciples to be holy as their Father which is in heaven is holy. He never authorised them to compromise truth: never instructed them to palliate falsehood. He pretended not to a severity of demeanour. He came eating and drinking: he conversed freely with publicans and sinners.

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The preservation of a conduct perfectly pure and unexceptionable must, to a man thus mixing in the detail of ordinary life, be far more difficult than perseverance even in the extreme of ascetic mortification. But the liberty of Jesus was without spot, as his piety was beyond comparison: his wisdom was unsullied by insincerity; and his zeal unmixed with violence.'—'His character, though full of strength and meaning, is in nothing extravagant, in nothing disproportioned. He was pious, but not enthusiastic; temperate, but not austere; meek, but not abject; and heroic, but not rash.'—'His character is the exact union of the contemplative and active virtues.'

Now what a striking distinction appears between the real conduct of Jesus Christ in the preaching of his gospel, and that of the teacher of a false religion in the same circumstances? Indeed, as we have already hinted, it not only rises pre-eminent over that of the most celebrated founders of other religions, but over the conduct all those who have subsequently ruled in his church.

We are so much pleased with the comparison instituted between Christ and Moses, and with the judicious remarks on Christianity which it introduces, that we cannot restrain ourselves from copying the passage:

'Eminent as is the character of the Jewish lawgiver, both for public virtue and personal disinterestedness, the character of Christ is too superior to require or admit comparison. The zeal of Moses was national; the benevolence of Christ is universal: Moses was the deliverer of Israel, but Christ the saviour of mankind. The presumptions likewise, by which the founders of both religions may be vindicated from any sinister imputation, are far more numerous and striking in the history of Christ, than in that of Moses. The Jewish worship was completely united with the civil constitution of the Jews. Could Moses and Aaron be supposed impostors, their conduct, the one assuming the temporal, and the other the spiritual supremacy in the state, might seem naturally to proceed from the common principles of ambition. Christ, to speak with precision, is no legislator. Real Christianity may consist with any form of civil polity whatever. It interferes not, nor did it interfere at its first origin, either to weaken or confirm the authority of existing magistracies, unless by the indirect operation of its moral and religious doctrines. As soon as a certain establishment became necessary to its propagation, an establishment was formed for the sake of the religion: it is manifest that the religion was not devised with reference to the establishment.'

As a true protestant, and friend to the civil and religious liberties of mankind, Mr. Penrose attacks with energy the corruptions, artifices, and tyranny of the Papal system, and exposes the accommodating policy of the Jesuits in Japan, China, Hindostan, and Paraguay. He has perhaps pursued this matter to a greater length than was necessary at the present time: but

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his discussions are amusing; and his opinion of our missionary-projects in the East is the result of a learned and profound examination of the subject. The history of the Jesuits, moreover, is an instructive lesson.

A more correct view of the nature of the Gospel, as it respects political institutions, was never more neatly expressed than in the following sentence: 'True Christianity, though it interferes not, by any direct method, with civil ordinances and subjection, is, in its influence, favourable to liberty.' Not less excellent are the Lecturer's strictures on the unhallowed methods adopted by that power which has been most adverse to christian liberty, viz. the court of Rome*, and his remarks on the dawning light which preceded the Reformation:

'Where the principles of liberty are understood, the throne of the patriot monarch is the only throne which is secure. But when reason has been subjected to the tyranny of long prescription, and religious bigotry, no sudden exertion is competent to restore its freedom. The twilight must first glimmer, and the day dawn through ages of gradual illumination, ere the perfect light of truth can rise to dispel the terrors of darkness. Bacon studied. and Wickliffe taught, without any immediate result corresponding to the merit of their exertions. Other ages were to elapse before the practicability of deliverance could exist, before that flame of reformation could be kindled at the pile of Latimer and Ridley, of which, as they predicted, so we confide that it shall never be extinguished.

'With the corruptions of the Romish church it must be unnecessary to compare, expressly, the unviolated religion of Jesus Christ. The contrast is too obvious to require a minute exemplification. No insult to the spirit of true Christianity can easily be imagined, of which, in the manifold abuses of the papacy, some striking instance is not to be discovered. Christ gave himself a ransom for mankind. Pardons have been lavished by the Roman pontiff on all who would arm to glut his vengeance †; and sold to all who would contribute to satiate his rapacity ‡. Christ submitted himself to share the sorrows, and

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* Though Mr P. vehemently reprobates the Papal tyranny, he wisely considers the progress of knowlege as having operated on that system, and concludes that, as its bigotry has been diminished, its persecutions have probably ceased.

'† Hist. des Albigeois, p. 95.'

'‡ "A notable instance of this hath appeared lately, when in the year 1709, the privateers of Bristol took the galleon, in which they found five hundred bales of these bulls, and sixteen reams were in a bale; so that they reckoned the whole came to 3,840,000. These bulls are imposed on the people, and sold, the lowest at three ryals, a little more than 20d. but to some at fifty pieces of eight, about 11l. of our money; and this to be valued, according to the ability of the purchaser, once in two years. All are obliged to buy them against Lent.

and participate in the infirmities of mankind; that he might comfort our weakness, and show by the most lively example that he was sensible to all our wants. When the order of the inquisition was instituted by Innocent III. he selected such persons to fill its offices as were most remarkable for the austerities of personal discipline. He concluded that the fanatic excesses of mortification, to which they had habituated themselves, would deaden their sensibility for others*: and they, in truth, who inflicted on their own flesh unnatural and superstitious penances, were, probably, of all men, most hardened against humanity; least likely to be mollified by tears or disturbed by pity in authorizing the use of torture, or regulating its severity.

'Without attempting, therefore, to enlarge on this uncontested distinction between the moral purity of genuine Christianity and of Papal corruptions, it is to be observed that their difference in real wisdom is not less remarkable; since it is probably to this difference that the imperfect progress of our religion in the world is chiefly to be referred.'

By the philosophic mind and scholar-like attainments displayed in these discourses, Mr. Penrose has fully shewn himself worthy of the office to which he was appointed; and the University of Oxford will probably regard this volume as not inferior to that to which it humbly aims at being supplemental. When, however, we advert to the force of the argument which this writer has managed, we could wish that he would not remain satisfied with the praise of the learned, but that he would prepare an abstract of these lectures, in a more popular and unostentations form, for common use.

Lent. Besides the account given of this in the Cruizing Voyage, I have a particular attestation of it by Captain Dampier. He was not concerned in casting up the number of them; but he says that there was such a vast quantity of them, that they careened their ship with them." Burnet, iii. Introd. p. 20. cited Jortin's Life of Erasmus, i. 108. 8vo.'

' * Hist. de l'Inquisition, p. 119. 8vo. Col. "Ecoutons le Docteur Gonzale de Illescas, dans la premiere partie de son Histoire Pontificale et Catholique, pag. 117. "Si alors (dans les premiers siècles de l'Eglise) on ne bruloit pas les hérétiques opiniâtres, c'est qu'outre qu'ils étoient fort puissans, le pape n'avoit pas les forces ni l'appui des princes séculiers. Présentement, la foi étant établie et reçue, et le souverain pontife ayant acquis beaucoup de pouvoir, il est juste que l'on procede contre eux par les plus cruels supplices." La Croze, Hist. du Christianisme d'Ethiopie, pp. 304, 305.'

ART. VI. *Observations on the Influence of Soil and Climate upon Wool*; from which is deduced, a certain and easy Method of improving the Quality of English clothing Wools, and preserving the Health of Sheep; with Hints for the Management of Sheep after Shearing; an Inquiry into the Structure, Growth, and Formation of Wool and Hair; and Remarks on the Means by which the Spanish Breed of Sheep may be made to preserve the best Qualities of its Fleece unchanged by different Climates. By Robert Bakewell. With occasional Notes and Remarks, by the Right Honourable Lord Somerville. 8vo. pp. 157. 6s. 6d. Boards. Harding. 1808.

AGAINST Encyclopedias and Dictionaries of Commerce, this author prefers a serious complaint respecting the accounts which they offer of the article *wool*; and which, he says, are only calculated to excite the smile of the merchant or the manufacturer. If he alludes to Dictionaries of a modern date, he should have specified the particular errors and omissions; or if to works of long standing, he ought to have recollected that, till very lately, the subjects of wool and of wool-bearing animals have been very superficially known. We take it for granted that the various dissertations on sheep and their fleeces, which have appeared here and on the continent, will not be overlooked by future Encyclopedists; and that the hints of the wool-grower and wool-stapler, which have recently issued from the press, will claim due attention from these scientific Bees.

Mr. Bakewell stands a fair chance of being quoted with Luccock, Parry, Anderson, Schultz, Fink, Lasteyrie, &c.; and we trust that the remarks which he has offered on the causes of the deterioration of wool, and on the means of promoting and preserving fineness of staple, will gain due consideration from the owners of flocks. So far he seems to have acted ingenuously with the public, that, notwithstanding the confidence with which he offers his own opinion, he has subjoined the notes of Lord Somerville, which not always abet it, but are calculated to make us hesitate respecting its general adoption. We are informed by Mr. B. that 'a little attention to the wool from various districts, soon discovered that the soils most favourable to the production of the soft quality were, first, the argillaceous; next, the siliceous; and it was well known that calcareous soils, whether limestone or chalk, produce wools of a contrary quality, remarkable for their harshness to the touch.' Lord S., however, in his note subjoined to this passage, though he admits the effect assigned to chalk, does not subscribe to the observation as applicable to limestone,

limestone, but maintains that the doctrine militates against the whole of our practice in the western counties.

Again, Mr. B. asserts that the quality of the soil imparts an indelible colour to the wool; that

'In parts of Gloucestershire, the fleece acquires a deep orange colour from the soil; in Hertfordshire and Warwickshire, and in every district having a red coloured soil, the wool is inclined to a brownish red. The fens of Lincolnshire and Cambridgeshire communicate a dark blueish tint to the wool. Wools on chalk soils are distinguished by their whiteness; and in every district the action of the soil is evinced by communicating its own colour to the fleece, either by insinuating its particles into the fibre, or chemically uniting with its surface.'

Lord Somerville's note, however, will prevent the reader from receiving the above assertions without qualification. His Lordship adds:

'It *is painful* * to offer in illustration of this subject, one's own practice; but least an effect which is sometimes produced, should be deemed certain and invariable, it behoves me to state, that I have repeated proofs of the reverse, in the instance of my own Merino ram hogs, which were bred on a red loamy sand and a limestone subsoil; the wool being shorn after the yolk was well up, scoured of the purest white, which colour, being manufactured into white kerseymere, after frequent washing, it preserves to this day. But the author's observation may be, and probably is, correct with respect to fleeces more coarse and open in the pile.—S.'

The chemical action of lime and of calcareous earths on wool is thus explained:

'It will invariably be found, whenever lime or calcareous earths come in contact with wool, they deprive it of its soft quality by their action on the surface of the fibre. A demonstrative proof of this effect is offered, in the process of separating the wool from the skins by the fell-monger. The pelts are steeped some days in lime and water; the softest wools, when thus exposed to the action of lime, lose their distinguishing excellence, and acquire all the harshness of wools grown on limestone soils. The hard wools have this quality increased by the same operation; hence the value of skin-wool is considerably less than that of fleece wool equally fine. This fact alone is decisive, and proves, that the hardness of wools in limestone districts is occasioned by the external action of the soil, and not by the food of sheep. Nor will it be difficult to ascertain, in what manner the lime acts upon the wool: it absorbs the natural grease or yolk of the fleece, and forms with it an imperfect soap, which is miscible with water, and easily washed away by the rain. The wool, thus deprived of the unctuous cover intended to keep it soft and pliable,

* Why should it be painful?

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is exposed to the air and rain, and the staple is laid bare to the caustic operation of calcareous earth.'

As the means of preserving the soft quality of wool in every situation, and of counteracting the effects of soil and climate, the author recommends the use of an ointment, composed of butter, oil, or lard, and tar, or bees-wax, as a covering to the fleece; and he states the benefits which have resulted from this unctuous application in the northern countries, where the wool-growers grease their sheep, both to preserve them from wet and cold and to improve the wool. After having specified various instances to this purpose, Mr. B. lays it down as a maxim, 'that an improved method of greasing fine-wooled sheep should be adopted in every part of the kingdom.' This greasing he recommends to be applied immediately after shearing; rubbing the back and sides of the sheep with the unguent.

On climate and pasture, Mr. B. places more stress than many of his cotemporaries; and here also he is partly contradicted by his noble annotator, especially with regard to the Merino breed, whose fleeces were not deteriorated by being depastured in very rich marsh land; yet so reasonable does his proposition appear, that we shall insert it:

'I will venture to assert, *that in proportion to the regularity of the temperature in which sheep are kept, and to the regular supply of nourishment they receive, will the hair or fibre of the wool preserve a regular, even degree of fineness.*'

The remainder of the paragraph must not be omitted:

'From an observation of the wools of Africa, I am convinced that the arid soil destroys their softness, and the parching heats produce great irregularity in the fineness of the hair. In Portugal, where the same attention is not given to sheep as in Spain, and they are more exposed to the summer heats, the wool is less regularly fine, and more intermixed with coarse silvery hairs. A cool moderate temperature is more favourable to the production of fine wool than excessive heat; and were the sheep of Spain, like those of England, unprotected against the effects of climate, I should have no hesitation in saying, that the situation of that country would be in some respects worse than that of our own island, and more unfriendly to the growth of a fine even staple. But to the other qualities, the soundness and softness of the fibre, our frequent rains are very prejudicial, unless the sheep be sheltered and defended from their effects. This only proves, that greater attention is required to external causes acting upon the fleece than has hitherto been thought necessary in England. With due precautions to counteract these causes when prejudicial, I have no doubt fine wool will continue to be grown in Britain, equal in every good quality to the Spanish or Saxony fleeces. The prejudices of the manufacturers on this subject, must yield to repeated proofs; and

and the time will come, when they will reflect with gratitude on the exertions of those distinguished characters in the present reign, who have, by a judicious attention to the breed of sheep, done so much to improve the wool of their native country.'

We shall not detail the author's observations on the formation of wool, hair, fur, feathers, and silk; nor his rationale of felting; nor his explanation of the causes of jointed staple, cotted fleeces, &c.; for which we must refer to the volume.

On such an important article as wool, every hint from an experienced man is valuable; and perhaps our northern farmers will listen to Mr. Bakewell's expostulations on the subject of providing some shelter for sheep. His representation is an eloquent argument to enforce the necessity of this accommodation:

'Both interest and humanity call upon the farmers to provide some shelter for their flocks during the severity of winter. I trust the efforts which Lord Somerville has for some time made to awaken the Northern farmers from their supineness, will not be in vain. It is not only in the Northern countries, but in every part of our Island, that more attention is required to provide occasional shelter against the inclemencies of the climate, both for sheep and all other animals which are exposed in the fields. In proportion as they are made comfortable, will be their tendency to improve; and it is not only our interest, but every humane man must feel it a duty, to provide for the comfort of those animals which are entrusted to his care. In the Northern districts such attention seems absolutely necessary. The farmers in the Midland and Southern counties can scarcely form an idea of the tremendous wintery storms which sweep over the Cheviot hills, and the wild fells of Cumberland and Westmoreland, or the still bleaker mountains of Scotland. At such times the Heavens are darkened with descending snows, and sleet driven by furious gusts of wind, which compel the sheep to seek protection in hollows and glens near the bottom of the mountain. Suddenly an impetuous blast uplifts whole fields of snow from its shelving sides above, and driving aloft in tumultuous whirl, precipitates the contents on the miserable flock, which are in a moment buried deep under the surface. In vain may the shepherd try to trace them over a driving expanse of snow; were he to attempt it, he might share the fate of his flock. But all effort of this kind is fruitless; for the summits, the sides, and the very base of the mountain, "are involved in tempests and a night of clouds," which bury every object in impenetrable gloom. Sometimes these immense volumes of rolling vapour dispart, and open for a few moments to disclose the horrors of the scene. The shepherd, mindful of his own safety, returns home, and day after day, awaits the hour when he may wander out safely in search of his flock; whilst they in the mean time, sickening with hunger and perishing with cold, are at last relieved by death from their long protracted misery. Thus have perished during the last winter many thousand sheep in Northumberland, and other northern parts of our Island.

Island. The owner, whilst he wanders over these wild and melancholy wastes, and observes his thinly-scattered flocks, may perhaps murmur at the order of Nature: let him rather accuse his own supineness, and learn at length to profit by the lessons of a dearly-purchased experience.'

Mr. B.'s tract contains many matters that are interesting to the wool-grower and manufacturer, which we have been forced to pass over: but we shall not omit Lord Somerville's review of it, which will be a proper finale to this article:

'This Treatise has brevity and much ingenuity to recommend it; regardless of profit, or indeed any remuneration for his labour, the Author has no other object than to call the public attention to this neglected, but most important branch of rural economy. How nearly it is connected with the success of our finest woollen manufactures, and how much the national revenue may be affected thereby, it is needless here to dwell on.'

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Art. VII. *Account of the Life and Writings of James Bruce, of Kinnaird, Esq. F.R.S.* Author of Travels to discover the Source of the Nile, in the Years 1763, 1769, 1770, 1771, 1772, and 1773. By Alexander Murray, F.A.S.E. and Secretary for Foreign Correspondence. 4to. pp. 504. 2l. 12s. 6d. Boards. Edinburgh, Constable and Co.; London, Longman and Co. 1808.

Nineteen years ago, the public mind was much attracted towards *Bruce*, *Abyssinia*, and *the Nile*: but, at the present moment, it is more engrossed by *Wardle*, *Clarke*, and *Wright*, or even by *Catalani*, *Kemble*, and *O. P.* — Though these ephemeral objects may soon vanish, it would be in vain, perhaps, to attempt to revive that attention which was once bestowed on the enterprizing traveller: yet the nature of his researches will ever make the authenticity of his statements a matter of interest; and any farther illustrations of the subject, as well as biographical details of Mr. Bruce himself, must still have some claims to the notice and some hold on the curiosity of all literary men. Much of this feeling will be gratified by the volume before us; the contents of which, contrary to the general case, are by no means adequately expressed in its title. 'The account of the life and writings of Mr. Bruce' does not form above a fourth part of the volume; and the remaining three fourths, under the title of Appendix, consist of a variety of letters and other documents, from the pen of the traveller and from those of his friends. These papers serve the double purpose of adding to the stock of information contained in the original publication, and of

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conferring a character of authenticity on many passages in it, which, from Mr. Bruce's habits of inaccuracy, had become subject to suspicion; and had they been printed at the same time with the travels, they would have greatly tended to suppress the attacks of criticism, by removing the doubts which an unsupported narrative, frequently at variance with itself, was calculated to excite.

We may consider the present volume, then, in three parts. I. The account of the life and writings of Mr. Bruce. II. Correspondence; consisting of letters to and from him during his consulship at Algiers, as well as during the course of his travels and after his return. III. Descriptions of Abyssinia, extracts from his travelling journal, and lists of the writings from which his travels were composed.—In the second and third of these divisions, only the task of selection and arrangement has devolved on Mr. Murray: but, in the first, he appears in the character of a writer, and has afforded one of the neatest specimens of biography which has for some time come under our notice. We shall make a brief abstract of its information.

Mr. Bruce was born in Scotland in 1730, and sent to the neighbourhood of London for education. Of his progress when at Harrow, under Dr. Cox, very flattering accounts were addressed to his father. One friend thus expresses himself in a letter:

"What I wrote to you about James is all true, with this difference only, that you may say, as the Queen of Sheba said of Solomon, the one half has not been told you, for I never saw so fine a lad of his years in my life; but lest I should have been deceived in my own opinion of him, I waited purposely on Dr. Cox, to get information from him how he was profiting, whose answer to me on that occasion was this: "When you write to Mr. Bruce's father about his son, you cannot say too much, for he is as promising a young man as ever I had under my care, and, for his years, I never saw his fellow."

Another friend writes two years afterward:—"I am extremely glad I can give you so good a character of him, for he is a mighty good youth, a very good scholar, and extremely good tempered; has good solid sense, and a good understanding; I make no doubt he will prove a very pretty fellow."

After having finished his education, he intended to follow the profession of the law in Scotland, but renounced it, and came to London in 1753, in expectation of going out as a writer to India. An attachment, however, which he formed in the metropolis, to a Miss Allan, the daughter of a wine-merchant, induced him to prefer the comforts of domestic life

at home to the prospect of Asiatic wealth. His conjugal happiness was of short duration; Mrs. Bruce having betrayed symptoms of hereditary consumption in the first year of their marriage, which made it necessary to try the milder climate of France: but her journey was destined to terminate at Paris, where she sank under this fatal malady. Mr. B. left Paris immediately after her interment, frantic with grief, and travelled during a tempestuous night towards Boulogne, which he reached on the following day. Fatigue, abstinence, and sorrow threw him into a fever, which detained him at that place nearly a week; and he lost, after this event, that eager attachment to business which had been encouraged by causes that no longer existed. He now applied to the improvement of his skill in drawing, and to the study of foreign languages, with the view of travelling on the continent. In 1757 he visited Portugal, Spain, France, and the Netherlands, and in the next year succeeded to the family estate by the death of his father. The income arising from this property was soon afterward increased by the establishment of the celebrated Carron iron works in its vicinity.

In 1761, the war with Spain having taken place, he proposed to the ministry the plan of an attempt on Ferrol, which excited their serious attention, but was found incompatible with the dispatch that was requisite for the relief of Portugal. Mr. Bruce was therefore about to retire to his estate, but was prevented by Lord Halifax, who represented to him that the way to rise in the new reign was by enterprize and discovery, and "that His Majesty's love of the arts was a sure and effectual introduction to patronage." The place of Consul at Algiers being vacant, his Lordship offered it to Mr. Bruce, and recommended the acceptance of it as affording him an opportunity of visiting Africa under the protection of a public character; promising him leave to appoint a vice-consul for the dispatch of business in his occasional absence. Mr. Bruce acceded to these proposals, left England in June 1762, and, having obtained from the liberality of M. de Choiseul, the French minister, a free passage through that country, arrived in Italy, where he passed the remainder of the year and a part of the next in examining the precious monuments of antiquity.

The period of Mr. B.'s consulship at Algiers was marked by a large proportion of those difficulties and dangers which are inseparable from intercourse with rapacious barbarians: but it afforded him occasions of displaying his characteristic courage, and prepared him for the connection which he was destined to form with nations still less advanced in civilization.

He also availed himself of opportunities of travelling into various parts of Africa, as well towards the interior as along the Mediterranean coast. In 1767, he passed over into Asia, visited Balbec and Palmyra, and returned to Aleppo in reduced health; where he was greatly indebted for his recovery to the affectionate solicitude of M. Belville, a French merchant, with whom he continued in correspondence for many years afterward. He here improved himself in medical knowlege, the character of physician being the best introduction among the rude nations whose territory he proposed to explore. Leaving Aleppo in the spring of 1768, and travelling through Egypt, he embarked from Cairo to proceed up the Nile, towards the end of that year: but having gone by water as far as Syene, he returned to Kenne and availed himself of the caravan to Cosseir on the Red Sea, whence he coasted the Arabian shores to Jedda, the port at which the merchandise of India is distributed to Mecca and the adjoining countries. After having remained here some time, he sailed along the coast to the Straits at the extremity of the Red Sea, and returned in September 1769 to Masuah, a small island situated on a part of the African shore of the Red Sea, contiguous to Abyssinia. Passing through a variety of toils and dangers, he reached Gondar, the Abyssinian capital, where he found himself among the most savage nation which he had yet visited. The small-pox had lately been introduced into Abyssinia, and was making frightful havoc among the inhabitants; which enabled Mr. Bruce, by applying the European mode of treatment, to acquire great credit both at court and among the people. His biographer here observes:

'The various incidents which established Mr. Bruce's reputation for courage, abilities, and generosity, after his introduction to the king, though very interesting, are too minute to be enumerated in this place. He gained nearly as much by the discreet and liberal manner in which he treated his enemies, as by the respectful attention which he paid to his friends. He easily excited the admiration of an ignorant court by exhibiting effects of fire-arms well known in Europe, but wonderful to such as have little knowledge of them. Though equally qualified for the field and court, he owed much of the favour bestowed on him by the Abyssinians to his medical character. In order, however, to prevent his being reckoned an indigent physician, he often refused the money which was offered him for his services, and, by asserting that he practised medicine only for his own satisfaction, and through a love of mankind, preserved the dignity of his character as a soldier and a man of rank.

'By his situation at court, he had an opportunity of observing the gross debauchery in which the higher classes of people in Abyssinia indulge. All Gondar was one scene of festivity at the marriage of

of Powussen, governor of Begemder, with a grand-daughter of the Râs and the old queen. To celebrate this alliance, which was made for the sake of ensuring Powussen's fidelity to the government, Michael, Qzoro Esther, and the bride's mother, distributed multitudes of cattle among the populace and army. Drink was given in proportion; and the dissipation which prevailed every where, for some weeks, can neither be described nor imagined. The married women ate raw beef, drank hydromel and spirits, and smoked like the men. Mr. Bruce, though dejected, in ill health, and shocked at the grossness of such society, was often obliged to be present.'

Mr. Bruce resided in Abyssinia above two years. He accomplished his visit to the Sources of the Nile before the end of the first year, and was afterward desirous of setting out on his return with all possible expedition, but was detained by the importunity of the court, and by the sanguinary contests which desolated the kingdom. Another year elapsed in the prosecution of his journey northward through Nubia and the immense deserts which separate that country from Egypt, and it was not till March 1773 that he reached Alexandria. In the next year he returned to Scotland; where, having again become a married man, the care of his property and domestic affairs seemed totally to abstract him from literary pursuits, until the death of his wife, in 1785, drove him to seek consolation in the revival of former transactions, and in the description of the countries which had been the scene of his travels. He prepared an account of them with rapidity, and gave it to the public, in 5 vols. 4to., in 1790.—His death took place four years afterward, in consequence of a fall down his own stairs.

Mr. Murray follows up his sketch of Mr. Bruce's life, by discussing the merit of his literary productions. Soon after the appearance of the Travels, we entered into a very full examination of them; (Monthly Review, N. S. Vols. II. and III.;) and while we gave Mr. Bruce ample credit for intrepidity, address, and enterprize, we felt it incumbent on us to expose without reserve those errors and contradictions which affected the credibility of the narrative. When Mr. Murray treads the same ground, the partiality of an admirer is sufficiently conspicuous: but his mind is too enlightened to conceal facts, which, even when explained with all the respect and delicacy of friendship, convey in substance an acknowlegement of the justice of our censures. In the course of our strictures, we endeavoured to expose the impropriety of the traveller's exultation in regarding the sources of the Abay as the sources of the Nile, and in representing himself as the first European who had visited these fountains. The follow-

ing paragraphs express Mr. Murray's opinion on this as well as on some other parts of the book :

'The springs of the Abay, which he visited, were generally reputed to be the chief source of the Egyptian river when he left Europe. The Abay itself is unquestionably one of the principal branches of the Nile, and seems to be considered, by the natives of Habbesh and Atbara, as the higher part of the great river. But the claim of the Abay to this last honour is contested, as well as the discovery of its sources by Mr. Bruce. Admitting both to be well founded, this discovery, whatever ideas of imaginary glory it may have excited, or whatever influence these may have had in promoting his journey, seems, when considered by itself, to be comparatively of very little importance.

'The defects of this work, which bear a small proportion to its merits, arise from circumstances common to most performances of the kind, a love of theory and system, a desire to please the reader, and, in several instances, from a degree of inattention and carelessness, not easily avoided im composing a long narrative of minute transactions.

'In the course of his voyages on the Red Sea, Mr. Bruce had observed many singular phænomena, which, along with the information given by ancient writers, led his mind to reflect on the first establishment of the Indian trade, and the navigation of the Arabian gulf, in the most remote ages. Imagining that the birth-place of ancient civilization lay in Ethiopia, that is, in the country between Azab, or Adel, and Syene, he entered into a theoretical history of the establishment of trade and commerce, and the invention of the arts and sciences, particularly of architecture, astronomy, and writing, by the Shepherds of Azab and Meroe, and by their kindred, the Cushites, who afterwards peopled Egypt. He has executed this undertaking with much learning and ingenuity, particularly that part of it which relates to the triennial voyages of the Jews and Phœnicians to Tarshish. But it is easy to see, that his theory, however applicable in a few instances, is liable to powerful objections. He seems to take it for granted, that the Shepherds and Cushites, names of indefinite signification, occupied the whole extent of country already mentioned, without dissention or difference, in the remotest times; and that their posterity inhabits Abyssinia and Atbara at this day. To simplify ancient history in this manner, by leaving out of the account many of the scattered facts which are preserved concerning these nations in their ancient, as well as what is known of them in their modern state, is a dangerous experiment, apt to deceive both the author and his readers. His account of the building of Axum, Meroe, and Thebes, and of the origin of writing, is therefore unsatisfactory; and, when he descends to the history of the modern Abyssinians, who have no authentic annals till a late period, he gives too much credit to their national fables, which deduce the line of their kings from Solomon and the Queen of Sheba, and pretend to derive their government, laws, and institutions, from the Jews. The prevalence of the Jewish religion in Habbesh, before the æra of Christianity, has also inclined him to suppose, that the Falasha, the Agows, and the people

people of Amhara and Gafat, came originally from Palestine, though most of their languages have not the slightest affinity to the Hebrew.

'The third and fourth books of the Travels, containing the history of Abyssinia, from the year 1298, to the time of his arrival in the country, along with the preceding one, already mentioned, on the Indian trade, form a long episode, which has been considered by many readers as uninteresting, and a clog on the narrative.'—

'Though his journals were in general copious, he too often omitted to consult them, trusting to the extent and accuracy of his recollection. At the distance of fifteen years, a part of so many incidents must have been effaced from the most tenacious memory. Before he composed his narrative, his mind had begun to suffer from the indolence natural to his time of life. He was not sensible, that, by relying with too great security on his memory, he was in danger of confounding dates, actions, and circumstances, which might have been easily rectified by his papers.'

One of the principal objects of our animadversion, in reviewing Mr. Bruce's travels, was his mistaken interpretation of Greek authors; and we would invite any of our readers, to whom our strictures may have appeared severe, to compare them with those of a continental writer, whose impartiality cannot be called in question. The learned Professor Hartmann's character of Mr. Bruce is thus given:

"*Abessiniam salutasse Brucium, vix dubium; retulit multas res memoriâ dignas, sed saepissimè mendacia lectoribus pro veritate obtrudit; sibimetipsi haud rarò contradicit, doctrinam jactatur quâ tamen caruisse multis locis comprobat. Opere ejus nemo ergo utatur, nisi antea adhibita sit crisis circumspectissima.*" *Edrisii Africa, Hartmanni, p.* xxxv.'

Mr. Murray concludes with a portrait of Mr. Bruce, which is too interesting to be withholden from our readers, although liable, in some degree, to the objection of partiality:

'Mr. Bruce's stature was six feet four inches; his person was large and well-proportioned; and his strength correspondent to his size and stature. In his youth he possessed much activity; but, in the latter part of his life, he became corpulent; though, when he chose to exert himself, the effects of time were not perceptible. The colour of his hair was a kind of dark red; his complexion was sanguine; and the features of his face elegantly formed. The general tone of his voice was loud and strong, but his articulation was sometimes careless and indistinct. His walk was stately; his air noble and commanding. He was attentive to his dress, and was particularly successful in wearing that of the nations through which he passed in an easy and graceful manner, to which he was indebted in part for his good reception, especially in Abyssinia.

'The leading qualities of his mind were courage, magnanimity, and prudence. He was endowed with a large portion of that elevated

spirit, without which no enterprise of importance is conceived or executed. He was ambitious to be known as the performer of honourable and useful undertakings, and was equally intrepid and dexterous in effecting his designs.

'His personal accomplishments fitted him, in a superior manner, for the undertakings in which he engaged. His constitution was robust; he had inured himself to every kind of fatigue and exercise. His long residence among the Barbary Arabs, the best horsemen in the world, had enabled him to excel in the management of the horse, and in the exercise of the lance and javelin. His skill in the use of fire-arms was uncommonly great. He knew also how to display these accomplishments to the best advantage among barbarians, and seldom failed to excite their applause and astonishment.

'In qualifications of a different description, he equalled, if not surpassed, the generality of travellers. His memory was excellent, and his understanding vigorous and well cultivated. He found no difficulty in acquiring languages of any kind. He understood French, Italian, Spanish, and Portuguese, the two first of which he spoke and wrote with facility. Besides Greek and Latin, which he read well, though not critically, he knew the Hebrew, Chaldee, and Syriac; and, in the latter part of his life, compared several portions of the Scriptures in those related dialects. He read and spoke with ease, Arabic, Ethiopic, and Amharic.

'Mr. Bruce's temper, as he candidly confesses, was irritable and passionate; but his heart was warm; his affections ardent; and his moral feelings extremely acute. His friendships were sincere, and, in general, permanent, though sometimes interrupted by suspicion.'—

'The most defective part of his character arose from his constitutional temper, which disposed him to be suspicious, and hasty in taking offence. His enmities therefore were sometimes capricious, though, in general, well founded. His love of ancestry, and practice of telling his own exploits, though magnified into vices by the weakest of his enemies, scarcely deserve notice as imperfections, though they certainly were prominent features, in his character.'

We have already expressed a favourable opinion of the manner in which Mr. Murray has performed his biographical labours. Extent of information and care in composition are evident characteristics of his work, his style is good, and his selection of circumstances is judicious. The interest of the narrative, however, is not equally great throughout. As long as Mr. Bruce's history is confined to scenes with which the reader is in some degree acquainted, such as Europe, Syria, or Egypt, the attention remains excited: but when we are transported to the unknown ground of Abyssinia, and suddenly introduced to a multitude of unheard-of names, an abridged statement, such as that of Mr. Murray, cannot afford entertainment, —except to those who have previously read the original work; and he who has not perused Bruce's Travels beforehand will

find himself in a labyrinth, similar to that which entangles us on the first reading of Ossian's poems. The biographer should here have confined his pen to a notice of a few of the leading characters and events, and, after some general remarks, have referred to the Travels at length.

In regard to Mr. Murray's style, which we have already praised, we must add that we have remarked some inaccuracies, slight indeed in themselves, but such as we should not have expected in a classical writer. In one place, (page 14.) we are told, 'his *hopes* were by no means *certain*;' in another, (p.16.) an individual is mentioned as '*concerting* a plan;' and in a third, (p.92.) he says that Mr. Bruce observed two or three fountains, *some* 'of which were inclosed.' Our principal objection, however, is that the diction is sometimes too magnificent for the familiar nature of the subject. Speaking of Harrow school, Mr. Murray says (page 8.), 'This seminary was then *conducted by the abilities of Dr. Cox.*' A thriving wine-trade, with increasing customers, is thus described (page 13.): 'The dealings of the company were extensive, and *many persons of distinction* honoured him (Mr. Bruce) with their friendship, from a regard for his personal character. By their attention he secured *the favour of the public*,' &c.

The Appendix begins with the correspondence from Algiers, and affords a circumstantial relation of the difficulties with which Mr. Bruce was obliged to struggle in the discharge of his duty as Consul. This is followed by narratives of his journies to Tunis, Tripoli, Balbec, and Palmyra; by correspondence when in Egypt and Abyssinia; and by the letters addressed to him after his return by the celebrated Buffon, and Journu de Montagny of Marseilles. Mr. Bruce's letter to Dr. Burney, on Egyptian and Abyssinian Music, is also inserted in the Appendix, being copied from Dr. Burney's work. A letter from Dr. Blair to the author, written soon after his perusal of the "Travels," affords an example of very courteous criticism*; and

* We have called this letter of Dr. Blair a piece of 'courteous criticism,' and such it certainly is: but the next letter from that eminent preacher is not a sample of 'courteous criticism' with respect to *us*. It endeavours to console Mr. Bruce for the strictures which we passed on his work, by lavishing vulgar and common-place abuse against Reviews, in a tone which does as little credit to Dr. B.'s candour of disposition as to his knowlege of facts; and it professes to support that tone by an alleged coincidence in opinion with the late Dr. Douglas, Bishop of Salisbury, which we are convinced must be an incorrect representation. Bishop Douglas was long and intimately acquainted with the Editor of the Monthly Review, and we

and the correspondence of Mr. Daines Barrington discovers a cordial solicitude for Mr. Bruce's literary reputation.

The succeeding part of the Appendix contains an account of Ethiopic MSS., vocabularies of the barbarous dialects in Abyssinia and the neighbouring provinces, local descriptions and narratives, with engravings of several individuals mentioned by Mr. Bruce, as well as of articles of natural history belonging to these countries. It was objected to the original work that it contained no connected delineation of the Abyssinian manners and customs; and this was a defect which the editor appears to have taken great pains to supply by selections from Mr. Bruce's unpublished papers.

Lo.

ART. VIII. *Authentic Materials for a History of the People of Malta.* First, Second, Third and Fourth Parts; containing the Form of Government under their own Magistrates, under the Grand Masters, and under the British Civil Commissioners; their former Efforts to regain their ancient Rights and Liberties, and their present Claims thereto; a memorial to the King; Revenues, Expenditure, Coins, Corn-Measure, Agriculture, &c. By William Eton, Esq. Superintendant General of the Quarantine and Public Health Department in Malta, Author of the Survey of the Turkish Empire. 8vo. pp. 270. 6s. Boards. Cadell and Davies.

STATISTICAL and financial details, outlines of constitutions, and abstracts of laws, although they furnish little amusement, and are deemed repulsive by most readers, form essential parts of the accounts of all civilized countries. To these documents the present volume is very much confined; and though consequently it will not be generally considered as of the most attractive nature, it furnishes useful information, and will be particularly acceptable to the politician and the historian.

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we may presume to say that mutual esteem subsisted between them. His personal knowlege of the editor, therefore, and of the circumstances of perfect INDEPENDENCE, *in* EVERY *respect*, which have always characterized this work, would never permit him to speak in the language adopted by Dr. Blair, and to allege that Reviews are "always guided by the interest of some booksellers." Without meaning any sarcasm on the booksellers, the Monthly Review might as truly be said to be guided by the street puppet-shew men, who direct the motions of Punch and his wife Joan.

This letter of Dr. Blair was written just at the time when we were paying that tribute to his sermons which, if he had read it, would probably have induced his self-love to persuade his judgment that Reviewers were not *always* either erroneous or unjust.

G. 2.

The

The article respecting Malta shewed the hollowness of the peace of Amiens, and indicated at once the incapacity of the British cabinet and the bold perfidy of Bonaparte. It ought to have determined the judgment of the public respecting the authors of that measure on this side of the water: but it has happened that the noble Lord who stood forth its advocate, and who may be presumed to have had a principal share in acceding to it, has enjoyed a high share of royal and public confidence under a variety of administrations, and constitutes at this moment a principal pillar of this great state.—In a preliminary discussion of the question of *retaining* Malta, Mr. Eton, however, defends the measure with much ingenuity and ability; and he assigns more plausible and convincing reasons in vindication of Great Britain, than any which are to be found in the arguments and state-papers of the period. The affecting and instructive memorial of the Maltese to the British government, against the surrender of their island to the order of St. John, would not have been made in vain, had cabinets been endowed with any thing approaching to sensibility: but this appeal did not merely address itself to the feelings; it rested on the strongest grounds of justice. Yet the British ministry of the time not only consented to abandon, but actually to deliver over into the hands of old and inveterate oppressors, a free, brave, and high-minded people; who had done all but completely rescue themselves from the French; and who, relying on the good faith of Britons, had thrown themselves into our arms, in the hope and under a promise of protection from all their enemies. It is Mr. Eton's object, therefore, as we have said, to defend the violation of the treaty in the non-fulfilment of this stipulation in it, and to shew the necessity and the justice of 'never ceding Malta to any other power.'

Previously to the cession of the island to the order of St. John of Jerusalem by Charles V.,

'Malta was a republic governed by its own laws; the principal magistrate was named by the King of Sicily; who had the choice out of three persons proposed by the consiglio popolare, or parliament.

'If the magistrate abused the powers committed to him, which were considerable, the parliament had a right to complain to the Suzerain, and demand his removal from office, &c. All other complaints of public grievances were likewise represented to the King of Sicily; who protected the island from foreign enemies; and the Maltese were obliged to make a common cause, and take a share in all wars in which the King of Sicily was engaged. The Maltese enjoyed in his dominions the same privileges as his own subjects, and they enjoyed in Malta all those of the Maltese.'

Even

Even by the terms of this cession, the enjoyment of all their former liberties was confirmed to the Maltese: but it was impossible to preserve them against the power of the Grand Masters:

'Liberty was secured to the people of Malta principally by the institution of a *Consiglio Popolare*, or assembly of national representatives.

'The Maltese appear to have constantly enjoyed the blessings of a free constitution, except at intervals, when they were under a foreign yoke; and even then they unceasingly struggled to break their chains.

'The time when this body was instituted in the exact form now known, is not precisely ascertained, bus it was soon after, if not before, the Saracens were forced to evacuate their island, on being expelled Sicily, A.D. 1090.

'In 1396, Martin, King of Aragon, and Mary, gave Malta as a feud, with the title of Marquisate, to Moncada, count of Augosta; but the Maltese, indignant at becoming subjects of an uncrowned head, refused to acknowledge him, and purchased the government of their island of Moncada for 30,000 florins of gold, a large sum in those days, and which he had paid into the royal treasury. The King, by a diploma, dated the 17th November 1397, to which he swore on the Gospel, declared Malta and Gozo inalienable, for ever, from the crown of Spain, and established it as a perpetual law, binding to his successors, not to alienate these islands in any manner whatever, or under any title whatever, either temporarily or perpetually, though the person appointed should even be of the royal blood, and permitting, in case of contrary conduct of the crown, the Maltese nation to resist "*manu forti proquò in nullum crimen, delictum vel inobedientiam incurrere reputentur et aliquatenus conseantur, &c.*"—

'This *Consiglio Popolare* was a permanent representation of the whole people. Its existence, and its functions, are acknowledged, authorized, and confirmed by all their Suzerains.

'The gradual encroachments on its rights and privileges, and its final suppression by the Grand Masters, were the principal causes of the disaffection of the Maltese, and of the many conspiracies which were formed to subvert their usurped power.

'In the Consiglio Popolare resided the whole legislative authority.

'It not only nominated the members of the executive government for the management of ordinary affairs; but it watched their conduct, and retained the power of controlling and displacing them.

'The appointment of the principal officer of government, the *capitano*, received the sanction of the Suzerain. The powers of this officer have varied at different periods; but they were always defined, and always limited. Sometimes he has been nominated solely by the Suzerain; sometimes by the Maltese; but generally they submitted to his choice the names of three persons, and this seems to have been the more general and constitutional practice.'—

'All

'All important matters were decided by the popular council. The jurats, as the administrators of public property, were dependent on it, and nominated by it. It took care of the commercial interest of the Università, and superintended its operations; and for this effect, whenever it became necessary, it nominated procurators, syndics, &c.

'It appointed ambassadors to sovereigns, to negociate on public affairs, and to their Suzerains to ask favours, or complain of violation of privileges, either by themselves or their offices, it being the particular duty of the council to defend rights and privileges.

'This council deputed of its own body a certain number of persons of probity, of the first and second classes (of which the Consiglio Popolare was always composed) to form a Consiglio Particolare, which annually elected by *scrutinio* the new public officers or ministers, the election of whom belonged to the citizens, agreeably to their most ancient privileges.'—

'The public officers in the nomination of the Consiglio Popolare, or the particular council chosen out of its body. were, both in Malta and Gozo, the jurats and the treasurer of the Università (who compose that magistracy); the acatapani, who were then of the first families, latterly they are a kind of assistants in the markets, and in the affairs of the Università; the judges, criminal and civil; the superintendent of the city ramparts, and other public edifices; the commissaries of the public health department; procurators of the hospital and public places.'—

'No new duty or tax could be collected without the consent and order of the Consiglio Popolare, and it seems that the consent of the Suzerain, who protected the people individually as well as collectively, was also necessary, at least, to taxes of importance.'—

'With respect to the persons who composed the Consiglio Popolare, it appears by ancient records, that before the coming of the Order of St. John, and many years afterwards, this body was composed of a certain number of persons, of families of the first and second classes, and the representatives of towns, (*casal*) elected by the people, who were called constables (*contestabili*, conétables.) The jurats and all other officers of popular election had a seat in the Consiglio Popolare, on general affairs.'

The statement in the latter part of the ensuing paragraph will somewhat remind the reader of the actual situation of another popular council:

'The government of Malta existed nearly in a constitutional manner for some time after the admission of the Order of St. John; but by degrees encroachments were made; and when the Università named an ambassador to complain of the danger the people were in, of totally losing all their rights, one of the Grand Masters seized and hanged him. The *Consiglio Popolare* at length ceased to be the representation of the people, and was composed wholly of persons who held offices in the appointment of the Grand Master; and they were consulted merely to levy taxes, to build fortifications and edifices for the use of the Order, or for public convenience.'

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It is with deep concern that we read in these pages that the British government of Malta accords but little with the natural expectations and hopes of its inhabitants, with their antient liberties, or with the rules and maxims of our own inestimable constitution. One passage will serve to inform the reader how this matter stands :

'General Pigot, when he was invested with the civil as well as military government, was so deceived (for no one doubted the goodness of his heart, or his wish to do justice) as to make a decree, establishing a supreme tribunal, composed of his secretary (whom he intrusted with the management of civil and criminal affairs) and two of his secretary's creatures, who had power to decide in *all matters whatever*, either originally or by appeal, or whenever they chose to take cognizance of matters. This decree was however torn down by the people from the public places where it was stuck up; but Mr. Cameron sent one of these printed decrees to the Secretary of State.'

The form of a government for Malta and Gozo, composed by some of the first lawyers and of the nobility and the principal persons of those islands, (of which a copy is here given,) must, by the free spirit which it breathes, and the wise provisions which it contains, afford high pleasure to every genuine Briton. It proposes the re-establishment of the *Consiglio Popolare*, which is to be wholly a lay assembly, and to consist of 39 persons. The deputies of the nobles are to amount to about one third of the whole, and the remaining deputies are to be returned by the cities and burghs. An ecclesiastical council is also framed, which is to unite itself to this body, when the subject of religion is discussed. No persons holding lucrative executive situations are elegible into this aseembly.

The Maltese are most anxious to continue subject to the crown of England : but they at the same time desire that it shall ensure to them the blessings of a liberal government. To their free will we owe the possession of the island, and yet we have not deigned to take any notice of either the one or the other wish of this interesting people, but have continued to exercise over them the despotic sway which the degenerate order had

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Jo.

ART. IX. *Reliques of Robert Burns*; consisting chiefly of original Letters, Poems, and critical Observations on Scottish Songs. Collected and published by R. H. Cromek. 8vo. pp. 470. 10s. 6d. Boards. Cadell and Davies. 1808.

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find, has exposed Mr. Eton himself to warm persecution from men who disgrace not merely the names of Britons but our nature itself, by being apologists for the exercise of slavish domination over those who volunteered subjection to us. How courts and ministers treat this gentleman, whose bosom glows with feelings so worthy of a British subject in the better days of our country, we are not precisely informed: but of this he may rest assured, that, wherever his conduct and his ill-treatment are known, he will be the object of the esteem and affection of those who respect enlightened views, and who honour generous and manly conduct. We most anxiously and ardently wish him success in his praise-worthy object. If he could interest the public in the fate of fellow-men, and fellow-subjects not unworthy of sharing with us the invaluable blessings of a free government, we might anticipate a desirable result: but can we believe that those, who make a boast of setting their faces against all amelioration at home, will be found to patronize liberal and benignant institutions in a distant dependency; or that those, who foster corruption among ourselves, will encourage purity among strangers? In the present days of national humiliation and national apathy, when commercial avarice has supplanted public spirit,—when false patriotism forbids the exercise of discrimination in regard to public men,—and when it openly maintains that honour, integrity, and ability, are intitled to no preference over servility, venality, and intrigue, and thus insures permanent rule to the latter,—who can be sanguine enough to expect to see a wise and salutary measure adopted, at the dictates of generous feeling, and on the principles of comprehensive policy?

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OFTEN have we had occasion to observe that no exercise of the judgment is more delicate, than that which is required in the posthumous publication of the remaining works of an admired author. While, on the one hand, the fastidious critic would reject all but the finished productions of Genius; on the other, the literary *helluo* would devour every scrap of composition that can be found in the ransacked portfolios of the departed. The sacredness of the last repose of merit has doubtless been too often violated by this insatiable curiosity; and yet it is so natural a feeling to be desirous of learning all that

that we can obtain of the intellectual character of distinguished writers, that perhaps more readers are pleased with the minute copiousness of Boswell in recording the daily conversation of Johnson, than with the reserve and caution which were adopted by Mason in his Memoirs of Gray. The very full and satisfactory account, however, which Dr. Currie gave us of Burns, and the ample collection of the Poet's works both in prose and verse which was presented to us by that editor*, had not prepared us to expect any undiscovered treasures from the same mine. We were agreeably surprized, therefore, by the present volume; which, although it contains several pieces that are undeserving of publication, and several which have been already printed, yet enriches our stock of poetry with some valuable gleanings, undiscovered by the less active industry of the former editor, or suppressed by the too timid nicety of his acknowleged taste.—In the fragments of Burns's letters, and in his miscellaneous observations, it affords us the still higher gratification of penetrating into the very heart and inmost feelings of this extraordinary man; and on the whole we have been so much pleased with the volume, that, after a few preliminary remarks on a subject which is strongly suggested to our minds by its contents, we shall proceed to lay as much of those contents before our readers as our limits will admit.

Whence does it arise that the race of Poets are so frequently the children of imprudence and of consequent misery? —Not to adopt the illiberal remark of Johnson, "that Gilbert West was one of the few of the tuneful tribe to whom death needed not be terrible," we may with truth and sorrow reflect how many illustrious sons of song have yielded to the wild impulse of their ungovernable feelings; and have carried into life, and the conduct of common affairs, the same turbulence of passion that has been excited by the indulgence of those visionary hopes and fears, which agitate their bosoms in retirement. The fancy has been so inflamed by dwelling in a world of its own creation, where all is noble, generous, and fair; the heart has been so melted by imaginary scenes of distress; and the inlets of real affliction have been so multiplied, if we may thus express ourselves, by the encouragement of every kind of sensibility; that the Poet comes into the society of his fellow-creatures unguarded by caution, and unprepared to meet with any thing but sympathy; dreaming that his "images will find a mirror in every mind, and his sentiments an echo in every bosom." Alas! he is miserably

* See Rev. vol. xxxiv. N. S. pp. 278. 374.

deceived;

deceived ;—the world has business of its own to follow, and must calculate on the means of success. Those who know mankind know that indiscretion, in words or actions, cannot be displayed without being remarked and punished. The tongue which speaks all that it thinks, and the heart that is carried in the hand, are not for Society.—Often, also, it must be confessed, such an alliance subsists between a warm imagination and a vicious indulgence in forbidden enjoyments, that the Poet is answerable for his own ruin :—not but that it is accelerated by the envy and uncharitableness of too many around him ; wretches who love to help and to see the downfall of excellence which they cannot attain ; and whose rancorous observation follows the track by which easiness of temper degenerates into immorality, with affected astonishment, but with real self-complacency. Such men have their reward, in the profits and honours of the world.

" Yet triumph not, ye self-adoring few !
Fire, Nature, Genius, never dwelt with you—
For you no Fancy consecrates the scene
Where Rapture utters vows, and weeps between !
'Tis your's unmov'd to sever and to meet,
No pledge is sacred, and no home is sweet."

Pleasures of Hope.

What a wonderful coincidence of thought do we find in some of the desponding expressions of poor Chatterton, and in the letters of Burns ! The same ardent and sanguine minds, the same lofty confidence in their own powers, the same mixture of pride in thinking of the world and of tenderness in thinking of those whom they loved, mark both the poets. The unhappy boy, indeed, had wholly lost the guide and monitor by which Burns at times so strongly held, and which, doubtless, was the chief and effectual restraint on his conduct. The want of a fixed religious principle has assuredly been the cause of most of the miseries that have been brought on themselves, by many of the class of men whom we are now considering. In a highly impressive passage among the prose fragments of Burns, after he has confessed the great source of his unhappiness in life, (namely, " that he has turned his eyes to behold madness and folly,") he adds—" Nay, I have, with all the ardour of a lively, fanciful, and whimsical imagination, with a warm, feeling, poetic heart, shaken hands with their intoxicating friendship ;" and he then abruptly closes his advice to " any young man, who, in the vestibule of the world, should chance to throw his eye over these pages," as follows :—" in the first place, let my pupil, as he tenders his own peace, keep up a regular warm intercourse with the Deity !"

That restlessness of disposition, or that incapability of confining the wishes and exertions to one routine of profitable employment, which has proved the destruction of so many poets, is displayed in a striking light throughout Burns's letters. For a short time, we see him carrying his best resolutions into practice; and nobly does he exclaim, though disgusted and heart-sick at his office of exciseman, (an office which we may almost call *unnatural* to him,)

"These muvin things ca'd wives and weans,
Wad muve the very hearts o' stanes!"

but with the fondest conjugal affection, irregularity of conduct in the dull discharge of business will arise, when the mind is liable to be carried away by every new and pleasing train of thought; and, delighted with the imaginary "joys, loves, cares, and even woes" which it embodies in verse, it forgets the serious and pressing duties of necessary though hateful labour. We may readily conceive how often the business of the Excise stood still, while Burns, according to his own description, was sitting and making remarks on the pleasures of a poetical genius, "in the solitary parlour of a solitary inn, over a solitary bottle of wine;" exclaiming, with Goldsmith, to his Muse,

"Thou source of all my bliss, and all my woe,
That found'st me poor at first, and keeps't me so!"

drinking the health of those whom he lov'd, or singing in the sweetest of all strains such tender melodies as the following;

"Thoul't break my heart, thou bonie bird
That sings upon the bough:
Thou minds me o' the happy days,
When my fause love was true!"—

So complete a detail of the several events of Burns's life, collected from his own memorandums and letters, is already before the public, that our task in reviewing this volume will be only that of selecting, without regard to order, from the parts which we consider as most likely to contribute to the amusement of our readers.

We begin with those passages in prose which strongly display the heart of the writer.—Addressing a friend, who, (like too many physical students, embarrassed by difficulties in their researches, and unreasonably doubting the existence of that object whose mode of existence they cannot discover,) had entertained sceptical principles, Burns says (page 20)—"You have shown me one thing, which was to be demonstrated—that strong pride of reasoning, with a little affectation of singularity

singularity, may mislead the best of hearts. I, likewise, since you and I were first acquainted, in the pride of despising old women's stories, ventured in "the daring path Spinosa trod;" but experience of the weakness, not the strength, of human powers, made me glad to grasp at revealed religion." Would that these words, strengthened as they are by his authority and his example who wrote them, could penetrate the heart of those few (we hope) still remaining among us, who proudly limit the power of the Creator by the creature's ignorance.

At page 31. we have a most extraordinary rhapsody, in admiration of Milton's Satan!—but the expressions, we conclude, had startled Burns's correspondent, and he explains himself at page 356. very satisfactorily. No persons are so liable to be misunderstood as men of ardent feelings and imaginations; except by those of congenial temperament. Such men always speak elliptically; that is, leave much to the understanding of their hearers, whom they think it would insult to suppose them to be incapable of supplying the necessary and obvious links in the chain of argument.—"My favourite feature, (says Burns) in Milton's Satan, is his manly fortitude in supporting what cannot be remedied—in short the wild broken fragments of a noble exalted mind in ruins. This was all I meant by saying he was a favourite hero of mine." There is an energy of language peculiar to Burns, and indeed to all genuine poets. This energy strikes directly at the point in view; and the cold prosing reasoner, lost in the chasm over which the poet has leapt, generously imagines that he also has tumbled into it; when, easily followed by minds of congenial ardour, activity, and strength, he is gone on to realms beyond,—realms of beauty, splendour, and noble imagination. Meanwhile, this misconception of their meaning excites the natural irritability of the race of men in question; and from being wrongfully suspected or accused of dangerous doctrines in the first instance, they are apt in their more incautious, that is, in their more convivial, moments, to utter things from a spirit of contradiction and hostility, which after the splenetic fit is over they heartily regret. That Burns was strongly susceptible of these feelings, many passages in his life testify. An anecdote also occurs in a note (pages 80 and 81) to this volume, which is illustrative of the fact:

'From a letter which is printed in Dr. Currie's collection, it appears that Burns entertained no great respect for what may be stiled technical criticism. He loved the man who judged of poetical compositions from the heart—but looked with an evil eye upon those who decided by the cold decisions of the head. This is evinced by the following anecdote.

'At a private breakfast, in a literary circle at Edinburgh, to which he was invited, the conversation turned on the poetical merit and pathos of Gray's Elegy, a poem of which he was enthusiastically fond. A clergyman present, remarkable for his love of paradox and for his eccentric notions on every subject, distinguished himself by an injudicious and ill-timed attack on this exquisite poem, which Burns, with a generous warmth for the reputation of Gray, manfully defended. As this gentleman's remarks were rather general than specific, Burns urged him to bring forward the passages which he thought exceptionable. He made several attempts to quote the poem, but always in a blundering inaccurate manner. Burns bore all this for a considerable time with his usual good nature and forbearance; till, at length, goaded by the fastidious criticisms and wretched quibblings of his opponent, he roused himself, and with an eye flashing contempt and indignation, and with great vehemence of gesticulation, he thus addressed the cold critic. "Sir,—I now perceive a man may be an excellent judge of poetry by *square and rule*, and after all,—be a d——d blockhead!"

Burns, doubtless, must have lamented this violence; indeed, throughout his letters we see an alternation of good resolutions and of regret for having broken them. These dreadfully painful resting places,—whence the tortured mind looks back on its own mismanagement, whence it sees the rocks which have nearly wrecked it again and again, and whence alas! it rushes back to expose itself to fresh destruction,—these moments of agonizing remorse, we say, and of ineffectual repentance, appear to have been for ever recurring to Burns; and the words in which he clothes his wretched self-condemnation are so afflictingly natural, strong, and impressive, that we will not unnecessarily recall to our readers' minds the remembrance of what such a man as Burns suffered, nor say more on the subject than is said in two lines, by a poet of much wilder disposition, and of greatly inferior talents—

"He, who these moving strains so well could pour,
Was passion's slave, was indiscretion's child!"

Dermody.

A delicacy and a tenderness pervade most of Burns's reflections on the better part of the creation, which are highly honourable to his character. At page 46, we have the following passage:—"Surely woman, amiable woman, is often made in vain! Too delicately formed for the rougher pursuits of ambition; too noble for the dirt of avarice; and even too gentle for the rage of pleasure; formed indeed for and highly susceptible of enjoyment and rapture: but that enjoyment, alas! almost wholly at the mercy of the caprice, malevolence, stupidity, or wickedness, of an animal at all times comparatively unfeeling, and often brutal." Again, page 102,

reflecting on the story of some unfortunate and ill-used female, he exclaims—"O man! but for thee, and thy selfish appetites, and dishonest artifices, that beauteous form, and that once innocent and still ingenuous mind, might have shone conspicuous and lovely in the faithful wife, and the affectionate mother; — and shall the unfortunate sacrifice to thy pleasures have no claim on thy humanity?" After such warm and honest tributes to the best consolation of the life of man,—to those whose best consolation he also should be,—we cannot wonder at the deep fondness of attachment to his early love, *Highland Mary*, which is shewn in the following anecdote of Burns, as it is related by his present editor. We shall introduce it with the Poet's own account of his song called "*The Highland Lassie.*"

"This was a composition of mine in very early life, before I was known at all in the world. My Highland Lassie was a warm-hearted, charming young creature as ever blessed a man with generous love. After a pretty long tract of the most ardent reciprocal attachment, we met by appointment, on the second Sunday of May, in a sequestered spot by the Banks of Ayr, where we spent the day in taking a farewel, before she should embark for the West-Highlands, to arrange matters among her friends for our projected change of life. At the close of Autumn following she crossed the sea to meet me at Greenock, where she had scarce landed when she was seized with a malignant fever, which hurried my dear girl to the grave in a few days, before I could even hear of her illness *."

* 'There are events in this transitory scene of existence, seasons of joy or of sorrow, of despair or of hope, which as they powerfully affect us at the time, serve as epochs to the history of our lives. They may be termed the trials of the heart.—We treasure them deeply in our memory, and as time glides silently away they help us to number our days. Of this character was the parting of *Burns* with his *Highland Mary*, that interesting female, the first object of the youthful Poet's love. This adieu was performed with all those simple and striking ceremonials which rustic sentiment has devised to prolong tender emotions and to inspire awe. The lovers stood on each side of a small purling brook; they laved their hands in its limpid stream, and holding a bible between them, pronounced their vows to be faithful to each other. They parted—never to meet again!

'The anniversary of *Mary Campbell*'s death, (for that was her name,) awakening in the sensitive mind of *Burns* the most lively emotion, he retired from his family, then residing on the farm of Ellisland, and wandered, solitary, on the banks of the Nith, and about the farm yard, in the extremest agitation of mind, nearly the whole of the night: his agitation was so great that he threw himself on the side of a corn-stack, and there conceived his sublime and tender elegy—his address *To Mary in Heaven*.'

In Burns's remarks on Scotch songs, (transcribed from an interleaved copy in four volumes of the Scots Musical Museum, in which they were written by the Poet,) we find ample evidence of his good taste, and a strong illustration of the truth of an old saying, "that the best poets are the best critics:" but, at the same time, we cannot help perceiving many instances in which nationality has prevailed over judgment; and in which the coarseness and vulgarity of the Scotch dialect (of late so ridiculously compared to the soft and sweetest Doric of Theocritus) is preferred to purer English, only because it is Scotch. We have resolved, however, to leave our readers to discover the exceptionable parts by their own sagacity, and to present them with nothing but the flowers of the collection. This is due to the memory of such a poet as Burns; who perhaps would neither have praised nor published all these pieces, had he yet been able to exercise his judgment on them. — As to his predilection for his native dialect, we shall only observe that in our opinion his best performances are those which are written in the purest English, or in which the Scotch is most easily understood. Which among his songs is superior in animation and delicacy to "Their groves of green myrtle let foreign lands reckon?" or his tender dirge of "Man was made to mourn?" or, among many other beautiful pieces equally intelligible to English readers, his sweetly-pathetic stanzas mentioned above—"Ye flowery banks o' bonie Doon?"—The two subjoined stanzas are among his Anglo-Scottish specimens; and to shew how natural this language was to him, we shall only remark that they were written at the age of seventeen:

'I dream'd I lay where flowers were springing,
Gaily in the sunny beam;
List'ning to the wild birds singing,
By a falling, chrystal stream:
Straight the sky grew black and daring;
Thro' the woods the whirlwinds rave;
Trees with aged arms were warring,
O'er the swelling, drumlie wave.
Such was my life's deceitful morning,
Such the pleasures I enjoy'd;
But lang or noon, loud tempests storming
A' my flow'ry bliss destroy'd.
Tho' fickle fortune has deceiv'd me,
She promis'd fair, and perform'd but ill;
Of mony a joy and hope bereav'd me,
I bear a heart shall support me still.'

Again, how would the beauty of the following extract from his youthful song to his mistress be disfigured by being clothed

clothed in the ruder Scottish language, which obscures some of the ballads here printed; and in which ballads (especially those that are not Burns's own) we plainly see that "repetition indeed, *and nothing else*, is the soul of poetry."

'She is not the fairest, although she is fair;
O' nice education but sma' is her share;
Her parentage humble as humble can be;
But I lo'e the dear lassie because she lo'es me.

To beauty what man but maun yield him a prize,
In her armour of glances, and blushes, and sighs;
And when wit and refinement ha'e polished her darts,
They dazzle our een, as they flie to our hearts.

But kindness, sweet kindness, in the fond sparkling e'e,
Has lustre outshining the diamond to me;
And the heart beating love, as I'm clasp'd in her arms,
O, these are my lassie's all-conquering charms!'

To the traits of poetical character throughout this volume, as to a subject of very interesting and useful reflection, we have wished to direct the particular attention of our readers. Those which are described in the following letter are striking and impressive:

"As I am what the men of the world, if they knew such a man, would call a whimsical mortal, I have various sources of pleasure and enjoyment, which are, in a manner, *peculiar* to myself, or some here and there such other out-of-the-way person. Such is the peculiar pleasure I take in the season of winter, more than the rest of the year. This, I believe, may be partly owing to my misfortunes giving my mind a melancholy cast: but there is something even in the

"Mighty tempest, and the hoary waste
Abrupt and deep, stretch'd o'er the buried earth,"

which raises the mind to a serious sublimity, favourable to every thing great and noble. There is scarcely any earthly object gives me more —I do not know if I should call it pleasure—but something which exalts me, something which enraptures me—than to walk in the sheltered side of a wood, or high plantation, in a cloudy-winter-day, and hear the stormy wind howling among the trees, and raving over the plain. It is my best season for devotion: my mind is wrapt up in a kind of enthusiasm to *Him*, who, in the pompous language of the Hebrew bard, "walks on the wings of the wind." In one of these seasons, just after a train of misfortunes, I composed the following:"—

This poem we must omit, from want of room: but it confirms our opinion that Burns's best style was the English or Anglo-Scottish; as do the equally pious and poetical stanzas at pages 336, 337, and 338, and the correct and spirited lines on Scotland, introduced into an ode to liberty, designed in honour of General Washington's birth-day, page 157,—and even above

these the subjoined most rapturous love-song, which we cannot forbear to quote :

'Tune—*Banks of Banna.*

'Yestreen I had a pint o' wine,
A place where body saw na';
Yestreen lay on this breast o' mine
The gowden locks of Anna.
The hungry Jew in wilderness
Rejoicing o'er his manna,
Was naething to my hinny bliss
Upon the lips of Anna.

'Ye monarchs tak the east and west,
Frae Indus to Savannah!
Gie me within my straining grasp
The melting form of Anna,
There I'll despise imperial charms,
An Empress or Sultana,
While dying raptures in her arms
I give and take with Anna!

'Awa thou flaunting god o' day!
Awa thou pale Diana!
Ilk star gae hide thy twinkling ray
When I'm to meet my Anna.
Come, in thy raven plumage, night,
Sun, moon, and stars withdrawn a';
And bring an angel pen to write
My transports wi' my Anna!'

After these numerous extracts, we can only refer our readers to the volume itself for many more fragments that are remarkable for either tenderness or vigour; and for a variety of happy and original observations on such subjects as form the usual amusement of a highly poetical imagination:—not to mention several little pieces that are full of sarcasm and humour.

We shall conclude our remarks with one more passage from Burns's letters, still keeping in view the principal object of our present reflections.—"Misfortune dodges the path of human life;—the poetical mind finds itself miserably deranged in, and unfit for the walks of business; add to all, that thoughtless follies and hare-brained whims, like so many *ignes fatui*, eternally diverging from the right line of sober discretion, sparkle with step-bewitching blaze in the idly-gazing eyes of the poor heedless bard, till he falls, like Lucifer, never to rise again."—The passages that follow on his own state we omit: but they are as worthy of our serious meditation, as they are of our warm sympathy. How just do these and similar

similar passages in the works of Burns make Warton's observation appear, which occurs in the first volume of his admirable essay on Pope:—"If the imagination be lively, the passions will be strong. True genius seldom resides in a cold phlegmatic constitution. The same temperament and the same sensibility that makes a man a poet or a painter, will be apt to make a man a lover and a debauchee."—Bear witness to the truth of this, ye departed children of genius and indiscretion! Reflect and act upon it, ye who may yet survive!

We must not dismiss these 'Reliques' without repeating to Mr. Cromek our thanks for the obligation which he has conferred on literature by this publication. His ardent zeal and indefatigable industry in recovering all the fragments of his author, that were scattered about his native country or elsewhere, are highly commendable, and are recorded in modest and feeling language in his preface. It is to this sentiment of veneration for the remains of Genius, that we are indebted for many valuable additions to our stock of innocent and rational entertainment.—We shall say no more on the few pieces or letters in this volume which perhaps had better not have been published. Mr. Cromek tells us that he has kept back much of his collection; and we are bound to conclude, from the manner in which this selection has on the whole been conducted, that, while we have nothing to regret in what is withholden, the utmost caution and judgment, (and, after all, what caution and judgment will be sufficient to please every body?) that were consistent with a due respect for the memory of the author and a due value for his exalted talents, were exercised on what is admitted *. Let, then, Mr. Cromek fairly indulge the hope which concludes his preface:

'In the manner of laying these papers before the public, I honestly declare that I have done my best; and I trust I may fairly presume to hope that the man who has contributed to extend the bounds of literature by adding another genuine volume to the writings of Robert Burns, has some claim on the gratitude of his countrymen. On this occasion I certainly feel something of the sublime and heart-swelling gratification, which he experiences, who casts another stone on the Cairn of a great and lamented chief.'

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* We must except the carelessness by which the song of "Evan Banks," the property of H. M. Williams, is here again given to Burns.

Hodg.

Art.

ART. X. *The Doctrine of Interest and Annuities analytically investigated and explained;* together with several useful Tables connected with the Subject. By Francis Baily, of the Stock Exchange. 4to. 15s. Boards. Richardson. 1808.

ON the subject set forth in the title-page, the present is perhaps as complete a treatise as any that we possess. It contains not, indeed, much novel matter: but this could not be expected, when we consider that the investigation is of no great intricacy, and has frequently engaged the attention of respectable mathematicians. Dr. Price's work, as edited by Mr. Morgan, affords, with much other matter, the substance probably of all that Mr. Baily's treatise includes: but then the related matter is neither arranged nor collected, but is dispersed through various parts of the volumes. While this circumstance forms no objection against that most valuable publication, it furnishes a reason for the appearance of the one which is now before us.

Mr. Baily, however, finds in that work some ground of dissent and controversy. The Doctor objected to De Moivre's method of ascertaining the present values of annuities payable half yearly, quarterly, &c., and gave theorems of his own for that purpose *; which theorems, or rather the principle on which their demonstration is founded, Mr. Baily reprobates in strong terms. We wish that he had demonstrated its fallacy by cogent reasons; or (which he certainly ought to have done) had luminously exposed the two different modes of computation. If r denote the interest of 1l. for a year, then, according to Dr. Price, the value of an annuity for n years, payable half yearly,

$$= \frac{1}{1+\frac{r}{2}} + \frac{1}{\left(1+\frac{r}{2}\right)^2} + \&c. + \frac{1}{\left(1+\frac{r}{2}\right)^{2n}}$$

$$= \frac{1}{r} - \frac{1}{r.\left(1+\frac{r}{2}\right)^{2n}}$$

According to Mr. Baily, the present value

$$= \frac{1}{(1+r)^{\frac{1}{2}}} + \frac{1}{1+r} + \frac{1}{(1+r)^{\frac{3}{2}}} - + \frac{1}{(1+r)^n}$$

$$= \frac{1}{2} \times \frac{1}{\sqrt{(1+r,-1}} - \frac{1}{2} \frac{1}{\left\{\sqrt{(1+r)}-1\right\}(1+r)^n}$$

* See Phil. Trans. Vol. 66. Part I. and Observations on Reversionary Payments, p. 382. fifth edition.

This

This formula, however, Mr. B. says, is true only when the interest is paid yearly:—if the interest were paid half yearly, then the formula would agree with that of Dr. Price. Mr. B. gives several formulæ for the present values of annuities payable quarterly, &c. on the several suppositions that the interest is payable half yearly, quarterly, or momently. Thus, if the present value of an annuity, payable quarterly, (the interest being received half yearly,) be required, it equals

$$\frac{1}{4}\left\{\frac{1}{\left(1+\frac{r}{2}\right)^{\frac{1}{2}}}+\frac{1}{1+\frac{r}{2}}+\frac{1}{\left(1+\frac{r}{2}\right)^{\frac{3}{2}}}+\&c.\right\}$$

but, if the interest be payable quarterly, then the present value equals

$$\frac{1}{4}\left\{\frac{1}{1+\frac{r}{4}}+\frac{1}{\left(1+\frac{r}{4}\right)^{2}}+\frac{1}{\left(1+\frac{r}{4}\right)^{3}}+\&c.\right\}$$

Mr. Baily is of opinion that a want of attention to this condition of the problem, viz. the periodical payments of the interest, occasioned what he is pleased to consider as Dr. Price's errors: for he says;

'I presume that it was an inattention to this distinction between the periodical payments of the *annuity*, and of the *interest*, which led Dr. Price and Mr. Morgan to attack Mr. de Moivre's method of deducing the value of annuities payable YEARLY, HALF-YEARLY, QUARTERLY, &c. The works of that profound analyst, however, suffer little from such incautious remarks. See Phil. Trans. vol. lxvi. p. 212, or Price's *Obs. on Rev. Pay.* vol. i. p. 241. 263.; and Mr. Morgan's note in p. 251 of the same volume; ed. 1803. Also p 99 of my *Tables for the purchasing and renewing of Leases*, 2d edition.'

The other passage in which, on the same grounds, Mr. B. censures Dr. Price, is this:

'About five years after Mr. Robertson had given (in 1770) to the Royal Society *The Investigations of twenty Cases of Compound Interest*, Dr. Price (whose labours on this subject are entitled to the highest respect and commendation) sent to the Royal Society a paper containing *Short and easy Theorems for finding, in all cases, the differences between the values of annuities payable Yearly, and of the same annuities payable Half-yearly, Quarterly, or Momently.* In this paper, the learned author gives a new method of determining the value of annuities payable at less intervals than a whole year; and the results are *different* from those obtained by the method then in use. For, it should be observed that, hitherto, the method of finding the value of half yearly or quarterly annuities was always on the supposition of a given *annual* rate of interest; and this is the only correct mode where the periods of the payments of the *annuity only* are supposed to vary. It is on this principle that all the preceding writers, from Mr. Ward down

down to the period here alluded to, have founded their rules for determining the values of such annuities; but Dr. Price has assumed as an hypothesis, that the periods for the payment of the *interest also* vary with the annuity in every such case; a circumstance by no means connected with the preceding one, since the two hypotheses are totally independent of each other,

'M. D'Alembert in his memoir *Sur les Annuités*, inserted in the eighth volume of his *Opuscules Mathematiques* (1780), has entered into an investigation of this very subject; and in which he supports the principles laid down by all former authors, in opposition to this new hypothesis. He has also given a very ingenious explanation of his theory, by means of the Logarithmic Curve; a method, however, which had been adopted above sixty years before, by Dr. Keill, in his elegant little tract *On Logarithms*, inserted at the end of his edition of Euclid.'

We cannot say that we are convinced of Dr. Price's erroneous mode of computation by either of these passages, since the author does not distinctly shew why it is necessarily wrong. On the other hand, a note in the second volume of the *Reversionary Payments* gives some sort of a proof that De Moivre's mode of computation, which Mr. B. adopts, is erroneous: for it is there stated that, according to that mode, the present value of an annuity payable quarterly, to continue 70 years, at 6 per cent. rate of interest, would exceed the value of the perpetuity paid annually. This seems to be a real objection against De Moivre's principle of computation; and we wish that Mr. B., since he is conscious of its existence, had endeavoured to answer it.

Perhaps, however, it is of no great practical importance whether Dr. Price's or De Moivre's mode of computation be adopted; because it is, with reference to transactions in life, of no consequence to know the value of annuities payable every month, or week, or momently. As a mere speculative question, however, if it had been more particularly and precisely stated, with the arguments *pro* and *con*, we would with pleasure have directed our attention to it, and have distinctly given our judgment.

Several useful tables are inserted in this work: but we notice that, in the one for *Renewals*, the seven per cent. column is omitted; and yet, according to the practice of corporate bodies who receive fines for renewals, this is the column which is most frequently wanted.—In arranging and stating his matter, the author has laboured with very considerable success. He endeavours to make himself understood: but he indulges in hopes too sanguine, when he thinks that he has made the passage through his book perfectly easy to a person who is acquainted with the solution of simple equations, with logarithms, and with the method of series. This last term, however

ever, is somewhat vague, and may be made to imply, by a great extension of meaning, almost all pure mathematics. In a second part, the author proposes to deliver the doctrine of Life Annuities and Assurances.

R.W.

ART. XI. *The First Book of Titus Lucretius Carus; of the Nature of Things.* Translated into English Verse by the Rev. Wm. Hamilton Drummond (of Belfast). Crown 8vo. pp. 79. 4s. 6d. Boards. Longman and Co.

IN our review of Mr. Good's translation of Lucretius, (Vol. 54. N. S. p. 387) we fully examined the character, the different degrees of praise attributed in different ages to that character, and, in short, the whole history of the Epicurean Poet. We also gave a detailed account of the merits of his translators; and, after having observed that Creech, the first Englishman who versified the whole of this author, had left a vacuum in our literature that was not yet filled, even by the translator then immediately under our review, we invited some future attempt to render Lucretius into *good* English rhyme. We are happy to announce that this attempt has been successfully made by Mr. Drummond; we say successfully, though he has yet presented us with only the first book of his original: but, after such a specimen, we strenuously encourage him to proceed; and, if he does not, he will play the part of genius concealing its strength;—

—"*parientis viribus, atque*
Extenuantis eas consultò."

Creech wrote in rhyme, and scarcely in rhyme; since he was by nature a versifier, and only by courtesy a poet. However, he adopted the proper sort of verse for a classical translation; for had Mr. Good written blank verse like Milton himself, or any other great hero of this measure, still it would have been blank verse, and, as such, unfit for a classical translation. We want every check that can be imposed on us when translating a Greek, and much more a Latin writer into English, in order that we may not bury the original thought under a pyramid of modern words, as barbarous in structure as it is enormous in size. Such a check is afforded by rhyme, while blank verse creates and indulges every license. The objection to the former that it is difficult, and consequently leads to the paltry labour of looking for the jingle of the couplet, inducing a neglect of the sense and of just expression, is an objection made by those who never practically

tically felt how easy it was to convey the fullest and freest thoughts in this old English vehicle.

The facility of composing blank verse is not confined to illustrious writers. Scarcely a youth of sixteen can be found in the United Kingdom, who has not been drawn for the local militia, pressed for the navy, bound apprentice to a grocer, or set up as a schoolmaster, who cannot write and has not written (with a very few exceptions) sundry poems in blank verse. We need not the exquisitely ludicrous proof of the ease with which this species of verse may be composed, which is exhibited in Lexiphanes, to prove to us that a newspaper may be blank-versified extempore by any person who has a moderate ear, and a ready collection of expletives. This being the case, as we contend it is, and the English language absolutely running into blank verse as naturally as or more naturally than the Greek ran into Iambics, (the metre, as Horace says, adapted to conversation, "*alternis aptum sermonibus*,") surely an Englishman has great temptation to render an antient poet loosely and paraphrastically, if he translates his works into blank verse; and where great temptation presents itself, great delinquency too often follows. Nothing is so delightful to an author as to feel or fancy himself right at once; that is, to acquiesce in the first suggestions of his mind; and the very difficulty of finding rhymes (supposing that it is difficult) must counteract the bad effects of this inclination. If this difficulty does not exist, we may depend on a fact which experience has proved;—that the best writers of rhyme have been excellent in the compression and vigour of their style,—in conveying many thoughts in few words. Dryden, Pope, and Prior, are noble examples of the truth of this assertion. Milton may be brought on the other side, but can Thomson? can any other writer? Is it not the fact, whatever may be the cause, that our didactic and descriptive, nay all our blank-verse-writers, (except our older dramatists,) have run into a prolixity and exuberance of language, an Asiatic ornament, a *verbiage*, as unpoetical as it is unreasonable?

This *verbiage* Mr. Good most lamentably displayed; and we wished that it had been in our power, when we reviewed his book, to compliment him as much on his command of English poetical expression, as we could with respect to his Greek, Latin, Italian, and we know not what other antient and modern learning. Mr. Good is a scholar, but not a poet. Mr. Drummond, we think, is both. His analysis of the contents of the first book of Lucretius is luminous and satisfactory;

meriting, indeed, far nobler matter; and his translation of it, with the exception of the passages pre-occupied by the gigantic mastery of Dryden, is by much the best that we have ever seen. We shall not now trouble our readers with a detail of dull and exploded Epicurean doctrines; nor even do Mr. Drummond the justice of quoting his account of them; (which is better, most probably, than any that we could draw up ourselves; for, where genius is manifest, we do not forget that exclusive attention must effect something:) but we shall enable the public to judge whether the following verses be not good in themselves,—whether they do not fairly and fully on the whole represent Lucretius,—and whether, if they do, and are the forerunners of others equally good, Mr. Drummond will not deserve the praise of being the only adequate representative of that divine old poet, to whom our nation can lay claim:

'Long human life lay grovelling on the ground,
In galling chains of Superstition bound,
That horrid monster, whose terrific head
Lowered from the heavens, and shook the world with dread,
Till one bold Greek dared all her rage defy,
And marked her visage with undaunted eye;
That noble Greek, whose truth-illumined soul
Not all the powers of heaven could e'er controul,
Nor threat'ning bolts loud volleying from above,
Nor all the thunders of our fabled Jove:
They only roused his ardent spirit more,
To burst those bounds that ne'er were burst before,
Nature's close bulwarks;—with superior sway
His soul in triumph forced resistless way
Beyond the limits of the mundane frame,
That rise impaled in ever-during flame.
He soon explored the vast unbounded plan,
Shewed whence and how this beauteous scene began;
To what creation's plastic powers extend,
Their range, their limits, origin and end—
Crushed in her turn fell Superstition lies
Beneath our feet inglorious, ne'er to rise—
The daring triumph to the blest abodes
Exalts us mortals equal to the gods.
'Fear not lest Error pour a guilty lay,
Or impious Science lead the soul astray;
But hear, O hear, to what atrocious deeds
The direful power of Superstition leads.
Let Aulis tell how, shackled in her chain,
The best, the bravest of the Grecian train,
At Dian's fane with Iphigenia stood,
And the pure shrine defiled with purer blood.

Her

Her virgin locks a holy band enrolled,
And veiled her cheeks beneath its ample fold:
Before her weeping friends, the altar nigh,
Stood her sad sire, nor raised his streaming eye;
While the fierce priests, tho' eager for her life,
His woe respected, and concealed the knife:
On knee submissive sunk the virgin low
In speechless grief and mute-imploring woe;
But vain were tears, and vain a daughter's name,
Her royal lineage, and a first-born's claim;
For to the altar, trembling and dismayed,
By cruel hands was dragged the spotless maid:
O how unlike the gay elated bride,
Led from the fane in Hymen's festive pride!
She, ripe for bridal joys, in all her bloom,
Meets from her priest-led sire an early doom,
And falls, the purchase of the vagrant breeze,
To waft his navy o'er the Phrygian seas.
Such foul submission Superstition craves,
Such the fell deeds to which she drives her slaves.'

We have purposely omitted the far-famed and most beautiful description of the dawning glories of spring; not only because we quoted it in our review of Mr. Good, but because Mr. Drummond, however well he may have translated this passage, (and he has translated it very well,) cannot but fall short of the immortal Dryden who has here put forth his *strongest strength.*—In that noble passage, however, in which (at the end of his first book) Lucretius attempts to expose the absurdity of the Peripatetics, who contended that a solid heaven surrounds the universe, to prevent the dispersion of its component parts through infinite space,—in that noble passage, Mr. Drummond has amply shewn that, where no greater predecessor had baffled his endeavours, he too can be great, can be poetical, can be original:

'They fondly urge that heaven the whole surrounds
With solid, strong, insuperable bounds,
Lest like winged flame the barriers of the sphere
Should sudden burst, and thro' the void career,
And heaven's bright temples 'mid their thunder fall,
Earth sink beneath, and ruin whelm us all,
Dissolved to atoms, and with earth and heaven
Far thro' th' enormous waste confus'dly driven,
Nor in an instant leave behind a trace
But senseless atoms and deserted space.
From whate'er point primordial seeds you strike,
That moment ruin grasps the whole alike,
The gates of death fly open to the blow,
Thro' which th' out-rushing seeds of crowded matter flow.'

We

We will not weaken the effect of these animated lines by any other remark than one.—Mr. Drummond has translated the abstruse, the metaphysical, or, more accurately speaking, the nonsensical passages of this first book of Lucretius, better than they deserved. If he will beware of suffering his philosophy to freeze his poetry, we may express a hope as well as a wish, that he may translate the rest of this majestic though most irregular poem as happily as he has translated the beginning.

Hodg.

ART. XII. *Logic*, or an Essay on the Elements, Principles, and different Modesof Reasoning. By Richard Kirwan, Esq., LL. D. P.R.I.A. F.R.S., &c. 2 Vols. 8vo. 14s. Boards. Mackinlay.

IT is remarked by the author of these volumes that many of the rules and observations, which an exact treatise of logic ought to comprize, are wanting in the publications on that subject by Messrs. de Port-royal, Le Clerc, Watts, and Duncan; to which he might have added that of Mr. Collard*, which displays throughout great acuteness, and in many of its parts lays claim to originality:—but this is not the only circumstance which calls for a new work on this head of general science; the masterly and subtle reasonings of Berkeley and Hume have extended its range, and furnished additional illustrations of its rules; while the profound investigations of Hartley have simplified its principles, and removed the rubbish which concealed its foundations from our view. The respectable writer before us does not seem to have been a stranger to these latter inducements: but we think that it may be questioned whether he felt them in their full force, and has duly availed himself of them.

Before we proceed to our observations on this work, we shall endeavour to rectify an important misconception under which it seems to us that Mr. Kirwan has laboured. It occurs in his preface, where he says:

'Some have been led to imagine, "that the true way of acquiring a habit of reasoning closely, and in train, is to exercise ourselves in mathematical demonstrations; that having got the way of reasoning which that study necessarily brings the mind to, they may be able to transfer it to other parts of knowlege as they shall have occasion." This, however, is an egregious mistake; the mode of reasoning of mathematicians being founded on the relation of identity or equality, is not transferable to any other science, into which mathematical con-

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* See Rev. Vol. xxxv. N. S. p. 197.

siderations do not enter, as ethics, jurisprudence, whether natural or municipal, medicine, chemistry, &c. theology, metaphysics, &c. which are founded on relations entirely different. On the contrary, the habit of mathematical reasoning, seems to unfit a person for reasoning justly on any other subject, for accustomed to the highest degree of evidence, a mathematician frequently becomes insensible to any other. Thus *D'Alembert*, one of the ablest mathematicians of the last century, was, as *Mr. La Harpe* tells us, a sceptic in every thing else; though under the guidance of no unruly passion, his letters shew him to have been an inveterate enemy to Christianity. *Condorcet* was not less so. *Proclus*, an eminent mathematician of the fifth century, wrote most absurdly on other subjects, and particularly a refutation of the Christian religion. *Fatio*, a distinguished mathematician of the beginning of the last century, became a downright fanatic. Bishop Warburton tells us, that the oldest mathematician then in England, was the worst reasoner in it. *Barbeyrac*, in the preface to his translation of *Grotius*, *De Jure Belli et Pacis*, informs us, that a mathematician undertook to refute it, but of this refutation he says, "*on n'a jamais rien vu de plus pitoyable, et on seroit surpris qu'un mathematicien pût si mal raisonner, si l'on n'avoit d'autres exemples bien plus illustres, qui montrent clairment que l'étude des mathematiques ne rend pas toujours l'esprit plus juste en matiere de choses qui sont hors de la sphere de ces sciences.*" And *Le Clerc* remarks, "*qui assueti sunt mathematicis ideis, quæ facilime a se invicem distinguuntur, et animadvertuntur, ubi volunt secundum notæ artis regulas de rerum publicarum aut domesticarum administratione judicare, ineptissima ferunt judicia.*"

We see no variance between the sentiments of Mr. Kirwan and those of the persons on whom he animadverts. He and the writers whom he quotes are speaking of the effects on the mind of the habits of a professed mathematician; while Mr. Locke, and those who recommend the exact sciences, are referring to the elementary study of them as an exercise of logic.

We coincide with Mr. K. in thinking that:

"The knowledge of logick is of the highest importance in all controversies, wherein reason alone presides, particularly in the commonest of all, legal controversies: the science of special pleading, in particular, is founded on the strictest observation of its rules. So is also the art of taking just exceptions to answers; of detecting the fallacies of arguments; of briefly collecting and presenting them in their full force; in laying down and applying the rules of evidence, according to the subject matter; in assigning and applying the due interpretation of words or clauses in statutes, covenants, agreements, deeds, devises, &c. The rules of evidence, with respect to facts, should be diligently attended to in these countries, where all men are liable to be set on juries, and particularly by justices of the peace, to whose decision many matters are referred, and even, in many cases, the liberty of the subject. Hence, the great and virtuous judge, Sir John Eardly Wilmot, in a letter to his son, whom he intended for the legal pro-

ession, tells him; "logick is certainly dry and unentertaining, but stretch all the nerves and sinews of your mind to attain it, for it is of infinite use in setting a keen edge upon the understanding, and besides it gives an eagle eye in detecting false reasoning and sophistry. I never knew an able logician who did not acknowledge and feel the utility of it in forensic practice."

We do not consider the rules and classifications of logic as practically to be adopted in the emergencies to which they are systematically applicable; they are too abstracted and too subtle, and the process is too slow and cumbrous. It is as a discipline of the mind,—as teaching it the more readily to detect, and the more briefly and effectually to expose, fallacies in reasoning,—that this head of science is of the most use.

Mr. Kirwan has shewn judgment and diligence in his selections of what was essential to his subject, from the works of his more approved predecessors. The most considerable of his additions occur in the chapters which treat of propositions; in the parts in which Ratiocination, and its essential principles and different effects, are considered; in the chapters in which calculation is applied to probability; and in those which investigate the means that are requisite to obtain truth from living witnesses, and the methods of interpreting written documents.

The detail which is here given of the varieties of propositions is justified on the ground that so much use is made of them in legal and theological controversies: but a better reason, perhaps, is that which was assigned on the same occasion by Messieurs de Port-royal, namely the useful exercise for the mind which the subtlety and intricacy of the disquisitions supply.

In treating on the effects of ratiocination, we could have wished that the author had gone farther into the philosophy of the subject, and had familiarized the student with the illustrations of it which have been given by Dr. Hartley.

Our readers will be able to form a judgment of the style of this performance from the following specimens:

'A very important mistake with respect to the use of words has been committed by most writers, previous to the age of the discerning Berkeley, in supposing that general words primarily denoted general abstract ideas. For since it is certain that ideas are transcripts of things perceived by sense, it is evident that *since no general thing* exists, but all existing things are particular, so ideas must be the transcripts of particular things only: thus as all the men now existing (or that have ever existed) are particular individuals, and as no such thing can exist as *man in general*, so all ideas of men must be the ideas of particular men, and not of man in general, unless the idea of

one particular man may be said to represent, as it does in many respects, *all men*. Thus a line an inch long, may be said to represent a line of any length; for when a geometrician requires you to draw a *line*, he leaves it to your choice to draw a line of any length you please; or if he requires you to form a triangle, without saying any thing more, he leaves it to your choice to form an equilateral triangle, an isosceles, or a scalenum. Which ever of these you form, it represents all the others in the general properties of a triangle. Thus the proposition, that the three angles of a right-lined triangle, are equal to two right angles, is equally true with respect to any of the abovementioned.'—

'There is also a circumstance which rendered this subject dark and intricate, first discovered by Dr. Berkeley, which must appear surprising to every one; namely, that words are understood even when they excite no distinct idea or notion whatsover. Thus the words or figures 102 and 108, for instance, are well understood, and the latter known to exceed the former, though we can form no idea or representation of either of these numbers abstracted from the words or figures that denote them; nay, not even if they were applied to particular things. It is then sufficient that we should know that their precise meaning was once *definitely* understood by us, and may still, if investigated, be clearly assigned and enumerated; nay, the ideas even of sensible things do not arise in our minds, when the words that denote them are heard.'

In the subsequent passage, the author clearly convicts Mr. Hume of a gross inadvertence:

'Mr. Hume thinks that *chance* properly denotes the negation of any cause; but that an event should happen without any cause, appears to me, and to the rest of mankind, perfectly impossible. He grounds this assertion on the observation, that chance leaves the mind perfectly indifferent, either to consider the existence or non existence of the object, regarded as contingent; whereas this indifference evidently arises from the known equality of the causes that lead to different events, and ignorance of the circumstances leading to the effect of some one of them, which must destroy the apprehended equilibrium. Thus we know that there are on one common die, six sides, on each of which, after projection, it is capable of resting, and of thus presenting a different face; but of the circumstances that determine it to rest on one face rather than on another, we are ignorant, and consequently we are left in a state of indifference, or rather of indecision. He adds, "that since an entire indifference is essential to chance, no one chance can possibly be superior to another, otherwise than as it is composed of a *superior number* of chances." It is strange he did not perceive the absurdity of superior number of *nothings*.'

The most novel part of the first volume is that which treats of the application of calculation to probability. Such disquisitions are properly introduced in a treatise of logic; and the doctrine is stated by the author with great clearness, and well elucidated. We are, however, far from thinking that it has

has enabled him to furnish us with that logical balance, which correctly ascertains the weight of moral proofs. In our opinion, the general rules and conclusions, at which writers on this subject have arrived, are rather indirectly than directly aiding to the exercise of our judgment on moral subjects; they rather furnish analogies and suggest reflections, which extend our views and assist our apprehensions, than admit of any precise application in reference to moral inquiries; and, regarded in this light, we consider them as of very high utility. This part of the present work has been very successfully executed; and, aware of the importance and curious nature of the topic, Mr. K. has taken laudable pains to render it intelligible to persons of ordinary comprehensions and attainments. His manner of treating it may be collected from the ensuing extract:

'The known possibility of any event is called a *chance*; and where there are several known causes equally capable of producing different events, it is inferred that there are as many *chances* of those events; and when it is known that some or other of those causes have acted, or must necessarily act, those chances have been, in a loose way and improperly, called *probabilities* by writers on the doctrine of chances.

'The doctrine of chances is that, which from a given number of events equally possible, (as far as we know,) infers the probability or improbability of each, or of the combinations of each; and also from a certain number of events, or combinations of events, infers their causes. The distinction of casual and empiric probabilities has been already noted.

'Thus if we take a common die, and suppose the turning up of each of its six faces equally possible, it is *certain* that on projecting it, some one or other of these six faces will be turned up: for it must lie on some or other of these faces, and then the opposite face will appear, and hence each of these faces may be called the cause of the appearance of the opposite face: but as only one of these faces can shew an ace, the chance of throwing an ace, is only one chance out of six chances, or $\frac{1}{6}$, and the odds against it are five out of six, or $\frac{5}{6}$ of a certainty.

'Hence *the general rule is*, that if among a certain number of equal possibilities or chances, there are some favourable to a given event, that is, tend to produce it, and some adverse to its production, or productive of a different or contrary event, the probability or improbability of such event, is as the number of the favourable chances, divided by the sum of all the chances, both favourable and unfavourable; as in the last example, there was only one chance of casting an ace, and five chances of throwing other Numbers. The sum of both was $1 + 5$, that is 6.

'Therefore the sum of all the known chances, favourable and unfavourable, to an event, is equal to the sum of all the possibilities of any event. And as those that are favourable are only a part or fraction of the whole number of possibilities, they are expressed by a

fraction, as in the above example, and for the same reason so may those that are adverse to it. Now the favourable and unfavourable together make up the whole of the chances: therefore if the fractions expressing each of them be added together, they make up an *unit*. So in the above examples, $\frac{1}{6}$ added to $\frac{5}{6} = \frac{6}{6} = 1$.

'Again, as in every case it is *certain* that a given event will either happen or not happen, all the possibilities favourable and unfavourable are comprehended, and consequently *certainty* is expressed by an *unit*; therefore the highest probabilities are those that are expressed by fractions, that approach most to an unit, though none can ever reach it, for they would then cease to be probabilities, being converted into a certainty, though some approach so near to it, that they are usually taken for it, as the probability that the world will last another year, &c.

'As certainty is expressed by 1, so is *doubt* or an equality of chances by $\frac{1}{2}$. So if in a covered box there are an equal number of black and white balls well mixed, and through a perforation in the box the hand be introduced, that one or other of these balls will be drawn is certain; and as the possibilities are only 2, the chance of drawing a white ball is $\frac{1}{2}$, and the chance of drawing a black ball is also $\frac{1}{2}$; and as those possibilities balance each other, consequently which of them will be drawn is uncertain or *doubtful*.

'*Note*, the word *uncertain* is capable of two significations, for we are uncertain when we doubt, and also when we are totally ignorant of any reason, whether of affirming or denying; for instance, whether the number of grains of sand in a box is odd or even.

'Hence the *probability* of an event consists in the apparent *superiority* of the possibilities, causes, or reasons tending to produce the belief of its existence over those that are adverse to that belief, and consequently it is denoted by a fraction higher than $\frac{1}{2}$, as $\frac{2}{3}$ $\frac{3}{4}$, &c.

'So the *improbability* of an event consists in the apparent *inferiority* of the possibilities, causes or reasons for believing its existence, to those that oppose them, and therefore it is denoted by a fraction lower than $\frac{1}{2}$ as $\frac{1}{3}$, $\frac{1}{5}$, $\frac{1}{10}$, &c., remembering always, that the denominator of the fraction comprehends all the possibilities, &c. favourable and adverse. And consequently, by subtracting the favourable (which are found in the numerator) you have the adverse.

'☞ In the sequel + denotes *more*, — denotes *less*, × denotes *multiplied*, and = denotes equal, and two or more letters subjoined denote the multiplication of those numbers they stand for into each other.'

An attentive and patient student will derive the greatest advantage from the author's disquisitions on evidence, and particularly from those on the subject of testimony. He will find comprized within a small compass the substance of bulky volumes.

In many respects, the scientific author of this work seems well qualified for the task which he has undertaken; a mind free from prejudice, perfect impartiality, a philosophical turn,

turn, analyzing habits, and a sound judgment, are well known to characterize Mr. Kirwan: but these are not all the requisites in a writer on the present topic. Logic is more connected with metaphysics and language than with physics. We would not be understood to deny, nor in any degree to question, that an intimate acquaintance with the latter is indispensible in him who would do justice to the subject of these volumes: but we think that a person, who has been principally conversant with physical science, has not passed through the best discipline for treating successfully of logic. To excell in this department, a writer ought to be familiar with the niceties of language; not only to know the force of terms, but to be acquainted with their meaning in its nicest shades; to select not merely those terms which are appropriate, but those which are the most happy; and if he be deficient in these respects, he will not only fail in his style, but will err in his science. Those who have dwelt with delight on the pages of the Port-royal logic, and who have duly appreciated the felicity of the terms, the precision and neatness of the language, and the matchless clearness of the statements in that work, will feel convinced that much is wanting to render the present treatise perfect. **Jo.**

ART. XIII. *The History and Antiquities of the Church and City of Lichfield:* containing its ancient and present State, civil and ecclesiastical; collected from various public Records, and other authentic Evidences. By the Rev. Thos. Harwood, F.S.A., late of University College, Oxford. 4to. pp. 574. and 6 Plates. 1l. 15s. Boards. Cadell and Davies.

WE always encourage and favour works of this nature on account of their utility, and treat them as privileged undertakings. They fill up the chasms in our topography, are repositories of antient usages and traditions, and record events and transactions which would otherwise be lost to history. Besides rendering this public service, they gratify those who are connected with the respective places of which they treat, and prove very convenient to such persons as become temporary residents in those towns or districts. — If compilations of this sort admit not several of the excellencies of authorship, it must be granted that, in order to succeed in them, the writer must possess taste, judgment, industry, and a large portion of that knowlege which constitutes the antiquary.

In his preface, Mr. Harwood states that in the volume before us,

'He presents to the public whatever information he has been able to collect relating to the ancient and present state of the Church and City of Lichfield.

'An Account of the fine Cathedral, of the ravages it sustained during the civil war in the seventeenth century, and of the restoration to its present state of elegance; a Description of the public Institutions, Churches, Hospitals, Schools, Charitable Donations, and Population; and Memorials of remarkable Persons, are the principal objects of this History. It is also intended to furnish such materials for reference as abound in similar and more copious works, that it may become an useful Appendage to the Topography of the Country.

'By the obliging permission of the Corporation, the Author has been enabled to extract from the public records in their possession, which escaped the devastation of the civil war, much curious information concerning the Guild; and from other authentic documents, which the kindness of his friends supplied, he has selected many interesting particulars relating to the Price of Provisions, the Rent of Land, and to various local Customs and Events. The original MSS. of the indefatigable Elias Ashmole, which are deposited in his Museum, at Oxford, have afforded much important matter, not to be found among other records; and to the liberal use of the papers collected from the Episcopal Registers by the late Rev. Theophilus Buckeridge, Master of St. John's Hospital, he is indebted for an ample Account of that Institution.'

The work itself commences with a geographical and political description of the place which is the subject of it:

'The city of Lichfield is a county of itself, bounded on every side by that part of the county of Stafford which lies within the hundred of Offlow North; and is seated at the distance of 119 miles N. W. of London: in longitude 1. 44. W. and in latitude 52. 54. N.

'Lichfield was not known before the time of the Saxons, being called in that language *Licetfeld*; from the Saxon words *lece*, *lec*, *Lich* or *Lace*, now *Lake*, from its marshy situation. It is called *Licidfield* by Bede; *Lichfeld*, by Ingulphus and Huntingdon; *Licethfield*, by Simon Dunelm; *Lichesfelde*, by Bromton; *Lichesfeld*, by Gervas; and *Lychefeld*, by Knighton; that is, says Gibson, *ut nonnullis visum, cadaverum corpus* (field of dead bodies), *etsi alii malunt interpretare, Campum irriguum, ab aqua qua in duas partes urbs divisa est*; *a* Sax. *leccian, irrigare. Hodie, Lichfeld in agro Staffordiensi.* The Memorial of the Church of Lichfield says it derived its name of *Liches* from war.'

In this and in a subsequent part of the volume, we have short biographical notices of the respective prelates who presided over this see, from Dwina who was appointed its first Bishop by Oswy King of Northumberland, on his conquest of Mercia, to its present diocesan. Among its early prelates, it boasts of St. Chad, Cedda, or Ceadda:

'He

'He succeeded to the episcopal seat in this place in 669. He first retired to Lichfield for the purpose of religious solitude, where he led, (as legend tell us,) an eremetical life, in a cell, by the side of a spring, near the place upon which the church of his name now stands, and supported himself upon the milk of a doe. Here, attended by Ovin, and a few other pious men, he was accustomed to preach and pray. The spot thus chosen by St. Chad for his habitation was well adapted to inspire sentiments of devotion. It was in the midst of a wood, and a little river ran by the side of it. The church was small, according to the age in which it was erected; and here St. Chad was buried.'

'During the episcopacy of Winfrid, who was the successor of St. Chad, and about 674, or 680, this see, which contained all Mercia or Mid-England, was, by Theodore, Archbishop of Canterbury, at a council held at Hatfield, divided into five bishoprics, Chester, Worcester, Litchfield, Leicester, and Hereford; or, according to others, Leicester, Worcester, Lichfield, Sidnacester, and Dorchester. Winfrid, disapproving of this diminution of his authority, was deprived of his episcopal functions for contumacy. In the time of Witta, who succeeded to this see in 737, it was again curtailed.'

Lichfield enjoyed for a short time the dignity of being a metropolitian see:

'Although the primacy was, by the papal authority, from time to time confirmed, and established in the church of Canterbury, yet it was not without meeting with strong opposition. An attempt against the dignity of that see was made by Offa, King of the Mercians, about the year 790, who contracted the limits of the Archbishop's province, by procuring a pall from Pope Adrian, for Adulph, Bishop of Litchfield, and with it also the title of Archbishop. He obtained likewise a decree, that the four Bishops of the kingdom of Mercia, and two Bishops of East Anglia, which were the dioceses of Worcester, Leicester, Sidnacester, Hereford, Helmham, and Dunwich, should become suffragans, and be subject to the new metropolitan. This accession of honour to the see of Lichfield, Lambert, then Archbishop of Canterbury, was not able to oppose; though his successor, Archbishop Athelard, after the death of King Offa, soon regained his whole jurisdiction; and the new Pope, Leo, pronounced all that Offa had done, null and void.'

In 1067, Peter its Bishop removed the episcopal seat to Chester; and it was not restored to Lichfield till the year 1128, when Roger de Clinton succeeded to the see. This bishop 'took down the ancient Mercian cathedral, and rebuilt it. Of the old Saxon order of architecture, there is no trace in the present edifice. He is said to have appointed the first canons in this church, and to have increased the number of prebendaries, to have fortified the castle, to have made a rampart round the village, and to have enrolled and mustered the soldiers.'

We

We have the following account of another great benefactor of this church :

'In 1296, Walter de Langton succeeded to this see. He enjoyed at different times the highest offices of the State, and was highly favoured by Edward the First ; but felt the resentment of the Prince, who meanly revenged on him a short imprisonment he had suffered in the time of his father, for riotously destroying his deer. After a confinement of above two years, Langton was reinstated in his pastoral duties ; and may well be called another founder of this church. He cleaned the ditch around the Close, and surrounded it with a stone wall: he built the cloysters, and expended two thousand pounds upon a monument for St. Chad. He laid the foundation of St. Mary's chapel, in the cathedral, an edifice of uncommon beauty, in which he was interred ; but dying before it was finished, he bequeathed a sufficient sum of money in his will to complete it. He built bridges over the Minster pool, which made an easy communication with the city. He obtained a grant from the Crown to lay an impost, for twenty-one years, upon the inhabitants to pave the streets. He improved the condition of the Vicars Choral, by augmenting their income, and by conferring upon them great privileges. He gave his own palace at the west end of the Close to them, and erected a new episcopal palace at the north-east end. This palace was spacious and splendid ; the great hall of which was an hundred feet long, and fifty-six broad, painted with the coronation, marriages, wars, and funeral of his patron, K. Edward I. ; and these costly decorations were remaining so late as the time of Erdeswicke, in 1603. He presented to the church large quantities of plate, and many valuable vestments. He erected that noble gate at the west entrance into the Close, a beautiful structure, worthy of its munificent founder ; and which, in April 1800, was, with a barbarous taste, pulled down, and the materials applied to lay the foundation of a pile of new buildings, for the residence of necessitous widows of clergymen. He also built another beautiful gate at the south entrance, which was removed about fifty years ago. He built or enlarged the castle at Eccleshall, the manor-houses of Heywood and Shugborough, and the palace in the Strand. "The whole Close," says Leland, "was newly dyked, and walled by Bishop Langton, who made a gate at the west part, and the Bishop's palace at the east end. The glory of the cathedral church is the work at the west end, exceedingly costly and fair. There be three stone pyramids, two in the west end, and one in the middle. The library at the west end was erected by Thomas Heywood, Dean. The Prenbendaries' houses in the Close, built by divers men, be very fair. The Choristers have a goodly house lately built by Bishop Blythe."—

'In 1541, K Henry VIII. erected a bishopric in the city of Chester, and in fixing its boundaries, lessened those of this diocese. He took away from the church the archdeaconry of Chester, united with the prebend of Bolton, and added it to Chester. This archdeacon was heretofore deemed the chief of that order in the diocese of Litchfield ;

field; by ancient right, he had a stall in the choir of Litchfield, a vote in the chapter, and a good house in this city.

'In the same year, when the images and shrines of saints were removed from the churches, with all the jewels and valuable ornaments, and conveyed into the King's treasury: at the request of Bishop Lee, the King gave the shrine of St. Chad, for the necessary uses of the cathedral church. But the same Bishop had not sufficient influence to preserve the cathedral church of Coventry, far exceeding the church of Litchfield in magnificence, and sumptuous ornaments, from destruction. He wrote in very importunate terms to Cromwell, to prevent its ruin; "He was moved," he said, "so to do, forasmuch as it was his principal see and hedde church; and that the city of Coventry sued for the same, aud so earnestly entreated that the church might stand, and he keep his name, and the city have commodity and ease to their desire; or that by his Lordship's goodness it might be brought to a collegiate church, as Litchfield, and so his poor city have a perpetual comfort of the same.'—

'During the minority of K. Edward VI. and the Protectorate of the Duke of Somerset, Beaudesert, and the spacious forest of Cannock, on which there is now a tree scarcely to be seen, and which was given to this see by K. Edward I. were alienated from it. This extensive manor was the property of the see in the time of the Saxons, and in the 20th of William the Conqueror. Bishop Sampson, by a deed, enrolled in chancery, dated Sept. 29, 38th of Henry VIII. surrendered into the King's hands his manors of Longdon and Heywood, and accepted certain impropriations of inadequate value, as a compensation for them. On the 26th of October, in the same year, the King, by letters patent, granted the same to William Paget, Knight, an ancestor of the present Earl of Uxbridge, and in the possession of whose family it yet remains.'

In stating the injuries done to the cathedral of Lichfield in the course of the civil wars, Mr. Harwood informs us that

'A pair of organs were broken in pieces, which were valued at 200l.; the destruction of the prebendal seats, valued at 600l.; the demolition of the tomb of Lord Paget, an exquisite piece of workmanship, executed in Italy, valued at 700l.; the loss of all the plate, which was seized by Colonel Russel, when he was Governor for the Parliament; the loss of some of the most valuable deeds and papers belonging to the church; and many of the most valuable records belonging to the city, were burnt or carried away from the house of Mr Noble, the Town Clerk, who resided in the Close; besides the injury done to the walls of this noble edifice, reduced almost to a state of dilapidation, may be enumerated among other melancholy instances of havock and destruction to which this city was exposed during the civil war. About the beginning of October, 1651, the lead was entirely removed from the roof of the cathedral; and the famous bell, called "Jesus," was knocked in pieces, July 26, 1653. About this bell was inscribed,—

"I am the bell of Jesus, and Edward is our King,
Sir Thomas Heywood first caused me to ring."

'It

'It is to be lamented, that there are no documents among the papers belonging to this church by which the date of the present building can be ascertained. This elegant style of architecture, with its three beautiful spires, (whatever may have been the construction of this church in the Saxon and Norman times,) was not introduced into this country before 1200: about which period, the spires of the churches of St. Paul's in London, of Salisbury, and Norwich, were erected. Soon after the introduction of pointed arches, the fashion of adorning the west end of our churches with rows of statues in niches, and canopies over them, prevailed; as in those of Salisbury and Peterborough; and in later times in a more improved taste, at Wells and Lichfield. "The church of Lichfield," says Warton, "was built at least before 1400; for the spire of St. Michael's church in Coventry, finished about 1395, is manifestly a copy of the style of its two spires." "In the time of Bishop Heyworth," says Fuller, (who sat in 1433,) "the Cathedral of Lichfield was in the vertical height thereof, being (though not augmented in the essentials) beautified in the ornamentals thereof. Indeed the west front is a stately fabric, adorned with exquisite imagerie, which I suspect our age is so far from being able to imitate the workmanship, that it understandeth not the history thereof." It is a remarkable circumstance, noticed by Plot, that the church declines not less than twenty-seven degrees, from the points of East and West; the East end declining so much to the North, and the West end to the South. This error was somewhat amended by Bishop Langton, "who founded our Lady's Chapel beyond the choir," 150 years after the supposed erection of the church by Bishop Clinton, which is pointed more eastward; and hence it is that the walls of this chapel stand bevil to those of the church, which may be observed by the most incurious eye.

'The west front was richly adorned with figures, emblematical of sacred history; many of which were defaced during the rebellion. The sculptures round the doors were very elegant; but time and violence have contributed to impair their beauty. The tall spire in the centre was battered down, and the whole of the building reduced almost to a ruin.'

'The Diocese comprehends five hundred and fifty-seven parishes, of which two hundred and fifty are impropriate. It contains the whole county of Stafford, except the parishes of Brome and Clent, which are in the diocese of Worcester; the county of Derby; the larger part of Warwickshire, and nearly the half of Shropshire. It includes the four archdeaconries of Stafford, Coventry, Derby, and Salop. It is valued in the King's books at £559, 18*s*. 2¾*d*.; and the tenths of she clergy amount to £590, 16*s*. 11¼*d*.'—

'There was an inn of court in London, called "Chester's Inn," or "Strand Inn," belonging to the Middle Temple, in which Occleve the poet, in the reign of K. Henry V. is said to have studied the law. It was built on ground belonging to the bishops of this diocese, who were often called bishops of Chester. Roger de Molend, by his deed dated in 1257, gave and confirmed a parcel of land and buildings, lying in the parish of St. Mary le Strand without London,

towards Wesminster, aud the same to hold by the yearly rent of 3*s.* at Easter." He purchased it for 20 marks of silver.

'Chestre's Inn is frequently confounded with the house of the bishops of Chester, which stood near the same spot, and was sometimes so named; but Stowe says, the latter was most commonly called "Litchfield and Coventrees Inne, or London Lodgings," and was first built by Bishop Langton.'

Property to the amount of 29,180l. 6s. 9d. belonging to this see, was alienated during the common-wealth.

Under Queen Mary, Bayne the Bishop of this diocese adjudged two persons to be guilty of heresy; and they were committed to the secular power, and suffered death in the flames at Coventry on the 25th of September 1555. The city of Lichfield has since been disgraced by a similar horrid instance of persecution, under a protestant Prince:

'In 1611, 9 James I. Edward Wightman, of Burton-upon-Trent, was tried in the Consistory court of Lichfield, upon sixteen charges of heresy, and condemned. An account of the charges, with the writ for his execution, under the Great Seal of England, to the Sheriff of this city, for his execution, was published in a curious tract, intituled, "Truth brought to Light, and discovered by Time, or a Discourse and historical Narrative of the first xiiij yeares of King James Reign," 1651. The determination of this cause of heresy against Edward Wightman was, "concerning the wicked heresies of the Ebionites, Corinthians, Valentinians, Arrians, Macedonians, of Simon Magus, of Manes, Manichees, of Photinus, and Anabaptists, and of other heretical, execrable, and unheard-of opinions;" in which he maintained "the said most perilous and dangerous opinions," as appeared by his own confession, and from a book written and subscribed by him. For which he was, "by divine sentence, declared by the said Reverend Father, the Bishop of Coventry and Lichfield, with the advice and consent of learned divines, and others learned in the laws assisting him in judgment, justly adjudged, pronounced and declared, so be an obstinate and incorrigible heretick, and was left by them under the sentence of the great excommunication," and to be punished by the secular power as a heretick. The King's writ to the Sheriff of Lichfield, for his execution, was dated the 9th of March, 1611, at Westminster; by which he was commanded, "in aliquo loco publico et aperto infra civitatem prædict' ex causa præmissa coram populo publicè igni committi, et ipsum Edwardum Wightman in eodem igne realiter comburi;" to be burnt in some public place within the city of Lichfield; which barbarous sentence was soon afterwards executed.'

It would appear that in Litchfield the church has not had reason to complain of numerous separatists; and in 1743 the Bailiffs and Justices certified that "there was no Papist (save only two or three women) or Nonjuror in the city; neither have we among us any Quaker, or above two Dissenters from the

the established church of England, under any denomination whatever."

Among the persons of eminence to whom Litchfield boasts of having given birth, she reckons the celebrated antiquary Elias Ashmole, Bishops Smallridge and Newton, and that incomparable moralist and giant in literature, Dr. Samuel Johnson.

This work is on the whole well executed: but, in our opinion, some artificial divisions of its matter, and considerable pruning, would not have subtracted from its value.

Jo.

MONTHLY CATALOGUE,

For DECEMBER, 1809.

BIOGRAPHY.

Art. 14. *Memoirs of Josias Rogers, Esq.* Commander of His Majesty's Ship Quebec. By the late Wm. Gilpin, M. A. Prebendary of Salisbury, and Vicar of Boldre in New Forest. Published by his Trustees for the Benefit of his School at Boldre. 8vo. pp. 184. 6s. Boards. Cadell and Davies. 1808.

Capt. Rogers having been Mr. Gilpin's parishioner, and well known to him both in his private and his professional character, Mr. G. deemed it a duty to avail himself of various documents which fell into his hands, by paying a just tribute to departed worth in the record of a meritorious life. He accordingly composed the memoirs before us, which form a very interesting historical tract, entertaining even to the general reader, and highly honourable to the lamented subject of them; who was carried off by the yellow fever, at Grenada, 24th April 1795, aged only forty. To the most amiable personal qualities, he added the highest professional merits; and the events of his life display such evidences of his zeal, his activity, his judgment, his coolness, his intrepidity, and his knowlege, as render him an object well worthy of the contemplation and imitation of all young heroes of the ocean. The energy of his mind, indeed, and the versatility of his talents, which enabled him to act on shore as a soldier with as much honour and effect as at sea in his more immediate sphere, assimilate his character very much with that of the illustrious NELSON. — He has left one brother, Capt. Thomas Rogers, also of the Royal Navy; having had the mortification of losing another brother, and a nephew, out of his own ship, by fever, while in the fatal West Indies.

G. 2.

NAVAL AFFAIRS.

Art. 15. *A Narrative of the Proceedings on board His Majesty's Ship Theseus, 74. Capt. Edw. Hawker,* bearing the Flag of James Richard Dacres, Esq. Rear Admiral of the Red, from the 4th to the 15th of September 1804, being an Account of the Hurricane which that Ship encountered in the Western Atlantic Ocean, in

Company

Company with His Majesty's Ship Hercule, 74. Capt. Richard Dunn. With Engravings, by Capt. Burt, R. N. Folio. 1*l*. 5*s*. Orme. 1809.

We cannot conceal the disappointment and the disapprobation which this publication has produced in our minds. The narrative is a meagre sort of log-book journal, which (we speak correctly) could be entirely comprized in a page and a half of our Review; and the plates, four in number, might surely be sold separately at 1*s* each: yet the price of the whole is *fifteeen shillings*. Why should a folio page, measuring 12 inches by ten, be allotted to receive an engraving of only five inches by three and a half?

G.2.

MEDICAL, &c.

Art. 16. *An Improvement in the Mode of administering the Vapour-Bath*, and in the Apparatus connected with it; with Plans of fixed and portable Baths for Hospitals and private Houses, and some practical Suggestions on the Efficacy of Vapour, in Application to various Diseases of the Human Frame, and as may be beneficial to the Veterinary Branch of Medicine. The whole illustrated by eleven Plates. 4to. 10*s*. 6*d*. Booth. 1809.

This pamphlet gives an account of a mechanical improvement on the method of applying vapour to the human body for the cure of different diseases. It proceeds from the pen of the Hon. Basil Cochrane; who, as he informs us, was led to turn his thoughts to the subject, in consequence of being himself a sufferer from some complaints, which he conceived would be benefited by this application. The event justified his expectations; and he was consequently induced to pay farther attention to the different circumstances which might render the employment of the vapour-bath as commodious and as efficacious as possible.

Mr. Cochrane very properly disclaims all pretensions to medical science; and for a knowlege of the use of vapour, as an agent in the cure of disease, he refers to those writers who have treated the subject professionally: he only proposes to point out improvements in the construction and management of the apparatus. Several plates are annexed to the pamphlet, which minutely explain all the contrivances, and which would enable any person who was so disposed to put them into practice. We transcribe the testimonial to the excellence of Mr. Cochrane's apparatus, which is signed by 77 names, most of them well known medical characters in the metropolis; and which will render it unnecessary for us to give any opinion on the subject:

'We have examined the improved models as well as the baths erected by the Hon. Mr. Cochrane; and we have no hesitation in declaring, that they are constructed with much ingenuity and simplicity, and that they possess, within a small compass, a degree of efficiency, accuracy, and variety of application and power, beyond any thing of this nature which we have witnessed. We are, therefore, of opinion, that they would prove an admirable addition to all Naval and Military-Hospital-Establisments. There are few diseases in which, under the superintending care of the judicious medical man, they may not,

not, at one stage or another, be useful; and in the prevention of disease, as well as during the periods of convalescence, they will also produce effects highly beneficial.'

*** This article was intended for the last Review, and a reference was made to it at p. 283: but it was accidentally omitted by the Printer.

Bos.

POETRY.

Art. 17. *Poems* (*never before published*) by the Rev. Wm. Lisle Bowles. Cr. 8vo. 6s. Boards. Cadell and Davies. 1809.

The name of Mr. Bowles will render this volume acceptable to many whose approbation reflects honor; and we have not perused it without experiencing esteem for the feeling and poetic mind by which it has been dictated. Yet, though we find in these poems beautiful imagery, sensibility, and poetic fancy, they do not entirely satisfy either the heart or the imagination. Mr. Bowles possesses some of the fire of genius, but he often employs it as an *ignis fatuus* to dance and dazzle; or, to change the metaphor, he is like a Hawk attempting the regions whither the Eagle soars; he rises beyond the sight of the twittering crew, but he never entirely fulfils the expectations which he is capable of exciting. This is more the case in the present volume than it was in his Sonnets; and the reason is that in the Sonnets he was obliged to give his desultory thoughts and images a greater degree of condensation. For want of this restraint, though many passages in his longer poems are touching, few comparatively are forcible, some lines are very weak, and the whole is very unequal in merit. Perhaps Mr. Bowles may consider this observation as a compliment, and say with Martial;

"*Æqualis liber est, Crispice, qui malus est.*"

At any rate, if Expectation be the happiest feeling of Mankind, the reader of Mr. Bowles's Poems will be truly felicitous; and like the Countryman who dug a field all over in hopes of finding a hidden treasure, though he may not meet in one spot with the collected gems of ages, he will rejoice as he goes along, and find at the end of his task that he is repaid for it by the advantage and pleasure which its performance has procured him.

Mrs Bar.

Art. 18. *Camilla de Florian*, and other Poems. By an Officer's Wife. Cr. 8vo. 4s. 6d. Boards. Dick. 1809.

We learn that these poems are published in the hope that their profits may administer to the comforts of a sick husband; and the motive and the compositions are equally honourable to the fair writer. Her expressions are sometimes obscure, but her ideas are poetical, and her mind appears to be at once well informed and enthusiastic. In her versification of some of Ossian's poems, she has preserved much of the spirit and wildness of the original, in defiance of the trammels of rhyme and measure: though the admirers of Ossian may think that he is still more sublime in his own excentric prose, and that *Ossian versified* is like one of his Hebridean descendants stripped of his national plaid, and attired in an English coat and breeches; while

while those who are less partial to his rhapsodies will perhaps compare him in his present dress to a madman in a strait waistcoat.

Mrs. Fraser (which is the name subscribed to the dedication) has been happy in several of her imitations from the Spanish; and in the Poem of 'The Two Nuns,' taken from the German, she has given with great effect the gloomy wildness of the German ghost-stories.

So far we have been much pleased with her poems, and we are happy in expressing our satisfaction:—but, while *just praise*, from whatever quarter it proceeds, may be compared to the sun which warms and invigorates, *flattery*, like a *coup de soleil*, enervates while it inflames the mind.—In 'Camilla de Florian,' which appears to be an original composition, the versification is feeble, and the termination unsatisfactory. Several of the lines are too long, and some of them cannot be read without an unprecedented alteration in the pronunciation of the words. We also found, in many passages, mistakes of *number*; which are so palpable that they may perhaps be attributed to the ignorance of the printer, though they are not noticed among the Errata. D.º

Art. 19. *The Farm House*, a Tale; with amatory, pastoral, elegiac, and miscellaneous Poems, Sonnets, &c. By James Murray Lacey. Crown 8vo. 6s. 6d. Boards. Vernor and Co. 1809.

This sounding title page excites a hope of variety, which is not gratified by the limited number of bells on which the changes are rung. The author's "Sonnets to his Mistress' Eyebrow" are very numerous; we have two or three on *Tears*, Snow-drops, and Primroses; several, in course, on Love and Friendship; and others on Morning, Evening, Noon, and Night. They are not without pretensions to the epithet of *pretty*, but they are all so much alike that, with a few changes of names, the title of each might be reversed, with very little injury to the sense of the poem. Mr. Lacey says that they were written merely for his own pleasure: but it is for the amusement of his readers that he who intends to publish ought to write; and the more he adverts to this consideration in the moment of composition, the greater will be his triumph at the period of publication. D.º

Art. 20. *Rudigar the Dane*, a legendary Tale. By Eaglesfield Smith, Esq. Crown 8vo. 2s. Boards. Johnson. 1809.

A horrible story, indeed! involving murder, incest, and suicide. To those who deal and delight in wounds, and blood, and death, and dark tales of unimaginable horror, we leave this production, with the full persuasion of their making an ample feast. Repetition is not only the soul of poetry, but the flesh and blood of ballad-writing; and therefore we have here the following stanza, slightly altered, over and over again;

'O list ye rovers of the North
That stem the boisterous wave,—
O listen to a minstrel's song,
Lord Rudigar the brave!'

Any Lord 'Rudigar the Dane' may listen, if he pleases, since we are at strife with him and his nation, but we hope that our friends
G.2. will be better employed. Hodg.

Art. 21. *The Fantoccini*; or the Great Public Puppet-Show, as exhibited by Signior Tintaraboloso; described in a Poetical Epistle from Griffith Llewellyn to his Cousin, Rice ap Shinkins, with illustrative Notes, historical and critical. By the Curate of Aberistwith. 12mo. 2s. 6d. Boards. Maxwell and Co. 1809.

From the introduction and the commencement of this piece, we expected something similar in humour to Simkin's letters to his dear brother in Wales: but we soon found that the writer was unable to *keep up the ball*, and forgot his plan of exhibiting living characters under classic names. What have *the Good Man* and *the Good Woman* to do with Augustus, Alcibiades, and Mark Anthony? or where is the propriety of bringing in the Union, or the marriage of John Bull with Madam Erin, after a description of a modern fine Lady? Never were puppets so badly assorted; and the general effect is tame and flat in the extreme. '*The fable*,' we are told in the title, '*has a moral*:' but in a great portion of these verses we can perceive no fable to which any moral can be attached, and only downright plain sailing in very plain verse. If our readers can discern anything in the following representation of *the Good Man*, that is calculated for the Great Public Puppet-Show, they have more penetration than we can claim:

'He wav'd his wand, and at his call,
We were surpris'd to view,
A cobler sitting in his stall,
And mending an old shoe.

'He stitch'd, and sung, like larks in June,
That make the welkin ring,
And beat his lapstone to the tune,
While thus we heard him sing:

"The rich, and great, I envy not,
Their titles, or their toys,
For sweet content hath bless'd my cot
With calmer, surer joys.

"My wife, tho' but an homely dame,
Is like the honey'd bee;
My girls are growing up the same,
The boys are all like me.

"We are not plagu'd with useless wealth,
Nor have we much to spare,
Yet we have competence, and health,
And wholesome daily fare.

"I work for all the village round,
And labour with good will,
If once a week I earn a pound,
And shoes want mending still.

" On Sunday, in our best array,
With pious folk we join,
And sometimes bring with us away,
A neighbour poor, to dine.

" I ponder not on future ills,
Which never may come nigh,
Content, if I can pay my bills,
And lay a little by.

" Tho' we have neither gold, nor lands,
We have no cause to rue,
While wife, and I, have each two hands,
And there is work to do."

Who would ever think of meeting with a plain country-cobler in the *Great Public Puppet-Show?*

Mo.y.

Art. 22. *The Battle of the Blocks*, an heroic Poem, in three Cantos. By the Author of the Fantoecini. 8vo. 1s. Maxwell and Co.

The state-duellists, who are the *Blocks* in this mock epic, are compared to 'reeling ninepins' which 'knock each other down.' It is the aim of the poet to hold the principals in this unseemly conflict up to public scorn and derision; and if laughing at ministerial cabals and blunders would palliate the miseries which they occasion, we should recommend the productions of the satiric muse for sale in every market town of the empire: but of late *Folly in high places* has become too outrageous, to be affected and restrained by wit and rhyme. Our enemies may laugh, but we ought to weep.

This poet's indignation, however, is too feeble to express the public feeling; and even when he *does his best*, he is too languid for the occasion. His description of the failure of the Scheldt expedition (the cause of the quarrel between Mr. *Canting* and Lord *Castaway*) is not the worst part of the poem: but even this has not much merit:

'Thus baffled, wasted, their retreat review,
Like pallid spectres, drench'd with midnight dew!
Not twenty ships, nor towns, nor bulwark'd holds
They take—but twenty thousand colds!
With fevers burnt, or shivering agues chill'd,
Diseases, not their foes, the warriours kill'd.
Ah, mad exploit! to send the young, the brave,
To seek an hospital, or find a grave.
Unlaurell'd Gen'rals sneak away to Court,
And Crowded Transports bring the sick to port;
The sad disgrace awakes the public mind,
And gathering murmurs float on every wind;
The beggar'd country mourns the bitter cost
Of credit, men, and treasure madly lost.'

The false quantities of Aristides and Alcibiades must not be tolerated.

Do

Art. 23. *Poems on various Subjects*, by Henry Richard Wood, Esq. Crown 8vo. 5s. Boards. Baldwins, &c. 1809.

We are sometimes intreated for indulgence on account of the youth of an author, and sometimes invited to compassionate his age and infirmities; and while one silences us by pleading that he is still poorer in purse than in genius, another alleges so respectable a motive for publication, that we can only wish the general indulgence to keep pace with his expectations. Perhaps scarcely any work can be found which will not *admit* an apology, but we sigh for such as require none.

In the present instance, Mr. Wood offers with much diffidence his 'youth' and 'inexperience' as palliations for the defects of his poems; and though modesty unaccompanied by merit is but a negative virtue, which silence best exemplifies, yet, when we find any beauties in a work, the author's modesty induces us to hope for his future improvement. Mr. Wood's poetry is harmonious, and his language is elegant: but his writings display a melancholy and morbid sensibility, which has been nurtured by the study of Petrarch and the minor Italian poets.—We are almost tired of sentimental and reasoning *Lilies*: but his lines on Fountain's Abbey are pleasing; the idea of the Anacreontic at the end of the book is good; and the fifth Sonnet, on the affection with which we look back to our past years, is remarkably well conceived and expressed. We shall transcribe it:

'SONNET V.

'Why do those years which long, long since have pass'd,
More joyous than the present hours appear?
Say, were they chill'd by no unkindly blast,
Sad with no sigh, polluted with no tear?
Yes! ere they fled, they felt Misfortune's storms,
And like the present, had their sorrows too.
'Tis Fancy, fruitful in her airy forms,
That decks them in a garb they never knew:
Fancy, unfettered by that clay-link'd chain,
Which ever mingling with our present joys,
The purest charm of intellect destroys:
Thus foolish man seeks happiness in vain,
Who striving the Reality to find,
Knows but its form by traces left behind.' Mrs. Bar.

Art. 24. *Modern Proselytism*, a poetical Sketch. 8vo. 1s. Sherwood and Co.

This sketch is so very faint, that the purpose of the artist is scarcely intelligible. He courts the Muse to help him to be satirical, but he addresses his prayers *surdis auribus*. Mo-y.

Art. 25. *A solemn, sentimental, and reprobating Epistle to Mrs. Clarke.* By Peter Pindar, Esq. 4to. 1s. 6d. Walker.

Art. 26. *A Second Epistle to Mrs. Clarke.* By Peter Pindar, Esq. 4to. 1s. 6d. Walker.

Here is our friend P. P. *about Mrs. Clarke's house*; and never was so young a *septuagenaire!* If we may judge from the vigor and sportiveness of his muse, he has no furrows and wrinkles. The field for sport, which the

the curious exhibition in the last session of parliament opened to the satiric muse, is exactly adapted to P. P.'s taste; and the *dramatis personæ* of the *Duke and Darling* comedy pass in ludicrous review before this modern Momus. He has given to the exhibition that effect which his comic colouring is known to produce; and we owe to him, as on former occasions, the praise of having the power of fun, as well as the power of song. Does he, in the following prophecy, founded on the known fickleness of public opinion, seriously intend for once in his life to speak *glad-tidings* to the Court? No, the rogue is sly as usual; all *ironing*, we fear:—

'Yes, shall the HERO to his rank return,
While HATE shall foam in vain, and ENVY burn;
And spite of thy poor fabricated story,
Reblaze the sun of military glory!
'Tis but a passing cloud obscures his ray;
At most the darkness of a short-liv'd day:
The BIRD OF JOVE, by an unlucky ball,
May lose some feathers of his wings, and fall;
Awhile may feed on snails, and hop the ground,
Till time renews his plumes, and cures his wound;
Then with new vigour imp'd, he mounts the wind,
And leaves the groveling tribes of earth behind;
Sublime he soars, scarce conscious of the blow,
And darts contempt upon the world below.
He comes, the HERO comes, and in his might
And cloath'd with terror, puts his foes to flight.
Thus, once I saw a country BULL, at ring,
Break, in his rage, the rope with sudden spring;
Coblers, and Butchers, Taylors fall or fly,
While hats, caps, wigs, and aprons mount the sky;
Sport of the winds o'er trees and chimnies borne,
That prov'd the prowess of his head and horn!
ENCHANTRESS, yes, for oracles I tell,
The youth shall rise and mock thy ev'ry spell,
Stamp with eternal infamy thy name,
Mock thy dark wiles, and cover thee with shame.
Then heed the ticklish humours of the times,
Tho' vengeance loiter, it may catch thy *crimes*.
In spite of those two fascinating eyes,
The youth, in awful majesty, may rise;
Lift his bold arm, that e'en the thunder dreads,
And tear, perhaps, thy tender form to shreds:
Thus have I seen, with moralizing look,
Cabbage and turnip-tops obstruct a brook;
By calm degrees, up swells the chrystal flood,
Superior rising, not to be withstood;
It bursts the boundary, with furious sweep,
And whelming drowns the garbage in the DEEP.'

As it is no unusual event, in these enlightened and *evangelical* days' for *demireps*, who are on the decline of trade, to turn *devotees*, P. P.

addresses to his *Fair-Sinner*-correspondent 'a few rhimes,' by way of 'comment on the times,' in which 'the regenerated rogues of GRACE' obtain a full share of ridicule. The saying ascribed to Whitfield, "Come to Christ the dirtier the better," probably helped the poet to the outlines of his picture:

> 'The MAN whose soul the blacker vices taint,
> Now, *for Heav'ns glory*, makes a *d—'d* good SAINT!
> Thus, heads of WHITINGS, *grac'd* with modest light,
> *Stink first*, and then *illuminate* the night.'

Whether he soars or sinks, (he seldom does the latter,) P. P. is always himself, and scorns to be indebted to any fund but his own. Mo-y.

Art. 27. *Marmion travestied*; a Tale of modern Times. By Peter Pry, Esq. 8vo. pp. 277. 9s. Boards. Tegg. 1809.

According to the popular notion of a *travesty*, which commonly signifies the degradation of a dignified style by a caricature-copy, we should doubt whether the poem of Marmion be susceptible of that humiliating process, since it is scarcely possible for any burlesque to *outdo* the doggrel character which prevails through the larger proportion of its narrative. *Qui procumbit humi, non habet unde cadat.* Instead, however, of clothing the same subject in a different garb, after the example of *Scarron* and *Cotton*, the present author, appropriating the same language to a different subject, has rehearsed his 'Tale of modern Times' in the same metre, and, for aught that we know, in the same number of stanzas, lines, and words, which were employed in Mr. Scott's hobbling heroics. That gentleman's introductions to the several cantos are also imitated, but with less exactness. The first of them, in which the border-minstrel judged it necessary to apologize to the son of the right honourable George Rose, for bestowing a few ill-turned phrases of niggardly panegyric on the late Mr. Fox, is here addressed to Sir Francis Burdett, and the rest to other distinguished political characters; except the last, which is assigned to Lord Ellenborough, and turns on the too celebrated suit, Wright *v.* Wardle. These introductions are without point, and are actually inferior to the originals. Peter Pry's story is a kind of patchwork, collected from various circumstances that appeared on the late investigation before the House of Commons, in the recent trial in the Court of King's Bench, and in the newspapers, respecting the suppressed *Memoirs*: a considerable part is however supplied by the poet's imagination. It is rather tedious, on the whole, though not without occasional gleams of pleasantry. We quote the parody on a striking passage in the original; that in which Mr. Scott, after a burst of genuine poetry, indulges his antiquarian readers with a *fac simile* of Sybil Gray's imaginary black-letter epitaph:

> 'O, Woman! in the hour of strife,
> The plague, the torment of our life,
> And variable as the shade,
> By the light quivering aspen made;
> Whenever gifts there are enow
> A condescending creature thou!

Scarce

Scarce were the copies told, when she
The quick destruction did decree,
With all their rich contents.
Forgot were fame and rage, I think,
She only hears the guineas chink,
Sees but the settlements.—
She begg'd they'd burn them in the Square*,
But heav'd a sigh as thus she spoke;
Then dragging them to Salisbury Square*;
They set them blazing here and there,
Which fill'd the *Barley-Mow* with smoke.
Now run the mob!—they see the blaze,
And marvel much, I ween;
While at the bon-fire thus they gaze,
A title page is seen,—
Which in large letters held to view,
"MEMOIRS OF MRS. M. A. CLARK;
INCLUDING FACTS AS STRANGE AS TRUE,
AND ANECDOTES OF MANY A SPARK."
And thus these volumes were destroy'd;
Volumes of smoke they sent abroad,
While every one the agents blames—
It should have publish'd been, they said,
And if condemn'd by those who read,
Then be committed to the flames.'

The ingenuity which is displayed in adapting the style of Lord Marmion to the story of Pr—nce Fr—d—c might, we think, have been exerted on better objects.

Den.

EDUCATION.

Art. 28. *A short Practical Grammar of the English Language*, for the Use of Young Persons. By Edward Oliver, D.D. Rector of Swanscomb in Kent. 12mo. pp. 178. 2s. 6d. Boards. Faulder.

The reasons assigned by Dr. Oliver, for making an addition to the number of English Grammers that are already before the public, are that most of them are so incumbered with critical and learned remarks, as to be very unfit for simply teaching the rudiments of the language; and that others are either deficient or incorrect. His object therefore is to supply an elementary treatise, which shall contain a short and plain account of the several sorts of words, and their respective variations; together with a system of the rules of construction, sufficient for the practice of parsing. We think that the want of a new Grammar is rather problematical; yet, as a practical work for the use of schools, the compilement before us is well executed. The rules are given in concise and perspicuous language; and, although they are fewer than in many works of the kind, they are adequate to most purposes.

W.Re-s.

' * This repetition, instead of rhyme, is according to the original, p. 363.'

POLITICS.

Art. 29. *Demonstration;* or Financial Remarks: with occasional Observations on political Occurrences. By Francis Perceval Eliot, Esq. 8vo. pp. 128. 6s. Boards. Cawthorn.

This tract opens with rules for calculating the operations of the sinking fund in the reduction of loans; and after having exemplified these by tables, Mr. Eliot states his practical conclusions, which are too numerous and too diffusely expressed to admit of compression within our limits. One of his rules, namely, funding in the 5 per cent. stock instead of the three per cents., he communicated to Lord Grenville before the loan of 1807; and it would, he thinks, have been adopted, had not the opposition of the monied interest been apprehended. Another of Mr. E.'s rules is to regulate the sum set apart for the sinking fund at every new loan, by one sixtieth of the capital *borrowed*, instead of one hundredth of the capital *created*; a plan which 'gives the power without enforcing the putting of it in execution.' He next adverts to Lord Henry Petty's well known scheme of mortgaging the war-taxes, and considers that, during a period of five years, it would be attended with advantage, but that, on the expiration of that term, recurrence should be had to a different plan.—The appendix contains a variety of useful tables: but we cannot help remarking that the political remarks hazarded by Mr. Eliot betray a portion of haste and invective, which ill accord with the sober-minded character of a calculator. L.o.

Art. 30. *The Speech of James Stephen, Esq.* in the Debate in the House of Commons, 6th March 1809, on Mr. Whitbread's Motion relative to the late Overtures of the American Government: with Supplementary Remarks on the recent Orders in Council. 8vo. pp. 126. 4s. Butterworth.

Mr. Stephen informs the public that his object, in printing this speech, was to correct the misrepresentations which are current in regard to the complicated question of the Orders in Council. We shall concisely state the principal topics on which he dilates. Bonaparte's decree for the blockade of the British Isles (as he had the folly and presumption to term it) was issued in November 1806, but remained unexecuted till the succeeding August. The opponents of our Orders in Council consequently argued that, had we desisted from provocation, it would not have been carried into effect: but Mr. Stephen maintains that it began to be put in a train of execution in Autumn 1807, and was then operating to our exclusion from the continent; 'therefore,' he says, 'it was not our Orders in Council, but the previous decree of the enemy that took away our continental trade.' He argues, in like manner, that the suspension of our American trade was not produced by these Orders, but by the Non-Importation Act previously existing in the United States. In regard to the American embargo imposed two years ago, he takes great pains to shew that it was adopted before the Americans knew of our Orders in Council, and could not consequently be founded on them. The American government having complained of the rejection by England of their overtures of accommodation, he maintains that the spirit of these

overtures

overtures was not equitable; that the tone of America towards France was too low; that, in acknowleging the right of France to impose whatever regulations she chose on foreign vessels when in her ports, America permitted too great latitude to what she termed the right of municipal legislation; and that all which she claimed from France was to abstain from seizing her ships when at sea, and under the protection of the law of nations. A supplement is added for the purpose of explaining the Order of 26th April 1809; which was considered by the public as a repeal of the former Orders, but which Mr. Stephen says was only a partial abrogation, since they remained in force in regard to France, Holland, and part of Italy.

It would be no difficult matter to shew, in opposition to Mr. Stephen, that the Orders in Council have been the source of heavy loss to this country: but the subject has been already discussed in our pages, and it is not our wish to dwell on the mismanagement of our rulers. Mr. Stephen's style gives evident marks of that verbosity which seems inseparable from the habit of frequent speaking but it possesses, notwithstanding, considerable energy. His manner of treating his adversaries is liberal and gentlemanlike; and his philanthropy is apparent even under an exaggerated impression of the hostility of other governments. Yet much is wanting to render such men proper counsellors of our ministers, in regard to regulations of trade. In the whole of this speech, carefully composed as it is, and occupied with the discussion of our commercial interests, we have not been so fortunate as to perceive a vestige of that knowlege which constitutes the foundation of mercantile policy. The author discovers no acquaintance with the mode in which the capital of an industrious community is distributed and increased; no sense of the degree in which this increase never fails to be retarded when the hand of power interferes; and no consciousness of the great addition that might be made to our political strength, by the adoption of the plain rule of giving free scope to our national industry. Such are the consequences of these subjects being left, as they often are, to men who, from the urgency of other avocations, are unable to apply to these abstruse topics that portion of time and thought which is indispensible to the formation of accurate conclusions; and whose opinions are consequently formed on the narrow basis of local circumstances and particular facts. Lo.

Art. 31. *Observations on the National Debt;* with a Plan for discharging it, so as to do complete Justice to the equitable Claims of the Stockholder, and be at the same Time highly advantageous to the Nation at large; with Hints towards a financial Measure, calculated to yield a net Revenue of more than Five Millions annually, without the smallest additional Charge to the Public. 8vo. pp. 90. 8s. Mawman.

Though the author of this tract admits his deficiency in knowlege of finance, he is so strongly impressed with the policy, or rather the necessity of extinguishing the national debt, that he cannot refrain from *going to press* with the happy thought which has struck him. This thought, however, is neither more nor less than that, if we will all pay a sum to government in proportion to our property, so as to

make

make an amount equal to the national debt, that burden may be taken off our shoulders. If, for argument's sake, the whole national property be two thousand millions, and the debt four hundred millions, a payment of one fifth of our property to government will supply the means of the desired extinction.—This is telling us nothing more than we knew before: but the author lays his chief stress on the argument that such payment would, in fact, be no loss to the contributors, that the taxes appropriated to the payment of the interest of the debt would be taken off, and that (which is by no means so clear) the remaining four fifths of our property would be improved by the effect of this arrangement, to an equal value with our whole property before the adoption of the plan.

The financial measure, announced in the conclusion of the title, as likely to produce a revenue of five millions, is the erection of a national bank for the purpose of issuing a government paper-currency, to the exclusion of all others; the profit to go wholly into the public treasury.—Much good intention and some information are discernible in this pamphlet, but the author belongs to the numerous class of those who should study before they write. **Lo.**

Art. 32. *The Principles and Conduct of the War.* 8vo. 2s. Hatchard.

This politician should have looked into his Bible, and have taken from it for his motto,—"*Against hope believing in hope.*" He sees prosperity in adversity, success in defeat, and security in ruin. Peace is deprecated, and perpetual war recommended; our allies are to be assisted *nolentes volentes*; victories followed by retreats are considered as splendid; acquisitions not worth retaining are termed important; and the enormous expence of vast armaments employed in obtaining them is pronounced to be trifling. Lord Castlereagh, Mr. Canning, and Lord Chatham, are the objects of the author's political idolatry; while the talents of the gallant and judicious Sir John Moore are indirectly attacked, by this silly remark: 'It is much to be deprecated that he did not, upon the dispersion of the Spanish armies, endeavour to secure the permanent maintenance of a British force in the peninsula.' We call this remark *silly*; because the dispersion of the Spanish force rendered this 'permanent maintenance' next to impossible. How was Sir John Moore, without aid from the Spaniards, to resist a French force greatly superior to his own?—The panegyrist of Lord Chatham's Walcheren-expedition cannot hurt the fame of Sir John Moore. **Mo-y.**

Art. 33. *Short Remarks on the State of Parties at the Close of the Year* 1809. 8vo. 1s. Hatchard.

A writer, who takes up the pen for the purpose of offering remarks on the state of parties, has generally some party-end to serve. Thus it is with the author of this pamphlet, whose aim is to keep Lord Grenville *out* and Mr. Percival *in*; and being apprehensive that the expedition to the Scheldt, if made an object of inquiry, would shake the present ministry from their seats, he recommends oblivion of the past. Mr. Percival's power is identified with the existence of the Constitution; and we are advised to say nothing of the misfortunes

at Walcheren, lest greater evils befall us! Thus foot-pads, when they have plundered the unfortunate traveller, and run off, threaten that, if he *stirs or makes a noise*, they will return and blow out his brains. G. 2.

Mo-y.

HISTORY.

Art 34. *An Historical and Descriptive Account of the Town of Lancaster:* collected from the best Authorities. 8vo. pp. 118. 5s. Boards. Ostell.

This work is of the same nature as those useful publications which are intitled "Guides," and contains a concise account of Lancaster. The author seems to have been diligent in searching for his materials: but his arrangement is far from being good; and he has given no table of contents nor index to compensate for that deficiency. The work contains two plans of the town, one in its present state, and the other in that of the reign of Elizabeth, copied from Speed; and also a plan of the Castle. The curious visitor will derive some information from the volume which is not otherwise to be gained without much trouble, and will therefore be thankful for the publication, notwithstanding its faults.

W. Re-d.

Art. 35. *A Sketch of the History and Present State of the Island of Jersey.* By Thomas Lyte, Captain in the late first Garrison Battalion. 8vo. pp. 103. 3s. sewed. Egerton.

It is probable that many readers are but little acquainted with the history of that remote and insulated portion of our dominions, to which this tract relates. To such persons, then, if they laudably desire to remedy this deficiency, Capt. Lyte's sketch will be acceptable and instructive. The account, which is arranged under separate heads, is given with perspicuity; the author's remarks evince discrimination and research; and his manner is pleasing. Although professedly a sketch, yet his book contains several exemplifications with respect to method, that deserve the notice of more extensive topographers.

Do

Art. 36. *The History of Market Harborough in Leicestershire, and its Vicinity.* By W. Harrod, Author of Stamford, Mansfield, &c. 8vo. pp. 102. 6s. Boards. Wilkie and Robinson.

To all persons who are fond of topographical information, such works as this are very desirable; since the particulars of which they may be in search are here to be obtained without much labour of investigation. In the present volume, the reader will meet with a minute account of the town of Harborough; in collecting the documents for which the author seems to have taken considerable pains. Though, however, we feel disposed to give him credit in this respect, we cannot speak in terms equally favourable of his manner. His intention was evidently to render his account as entertaining as the subject would admit, which was certainly commendable: but, in compilements of this nature, entertainment is sufficiently afforded by giving interesting information; and we are seldom pleased with our guide when he becomes a jester. The reason assigned by the author for his manner is, that 'as mere antiquarian matter might to some

prove

prove dry, he has frequently departed from the gravity with which such subjects are usually treated.'—'If (as he says) he is panting after fame with the ardour of a poet labouring after immortality,' we are rather apprehensive that, while he continues in the same road, his panting will be in vain, whatever may be his exertions.—Several plates are added; most of which, however, have already appeared in Nichols's "History of Leicestershire."

W. Res

MISCELLANEOUS.

Art. 37. *Essays and Thoughts on various Subjects,* and from various Authors, &c. together with Nine Papers from the Olla Podrida, and Poems; by the Right Reverend George Horne, D.D, late Lord Bishop of Norwich. Small 8vo. pp. 307. 5s. Rivingtons.

Greatly are the good people of England indebted to the manufacturers and venders of books, for that supply with which they are, in these times, so copiously and assiduously furnished! Poor Dr. Johnson was divided and dealt out till not a particle of him remained undistributed; and now it seems as if Doctor Horne should participate in a similar honour. It will, however, be acknowleged that the volume before us may prove acceptable and useful. Take, gentle reader, a few specimens:

'When Dr. Andrews became Bishop of Winton, a distant relation, a blacksmith, applied to him to be *made a gentleman,* i. e. to be ordained, and provided with a good benefice. No, said the Bishop, you shall have the best *forge* in the county, but—*every man in his own order and station.*'

'Grove, a Presbyterian, published in 1728, a funeral sermon on the *Fear of Death.* The subject was treated in so masterly a manner, that a person of considerable rank in the learned world declared, that after reading it, he could have laid (*himself*) down and died, with as much readiness and satisfaction, as he had ever done any thing in his life. *Biog. Dict.* art. *Grove.*—The sermon must have been a good one to have wrought such a persuasion: but how the persuasion would have kept its ground, had the person been taken at his word, and ordered to prepare for instant death, is another question.'

'Disputation makes us ready and expert in using the knowledge we have, but sufficeth not for the acquisition of more. It is *exercise,* but not *food.* It is but too much a custom to give ill names to those who differ from us in opinion. Dr. Hammond mentions, as a humourous instance of it, that when a Dutchman's horse does not go as he would have him, he in a great rage calls him an *Arminian.*'

'Sir Peter Lely made it a rule, never to look at a bad picture, having found by experience, that, whenever he did so, his pencil took a tint from it. Apply this to bad books and bad company.'

'Pringle, (Sir John.) He was particularly fond of Bishop Pearce's Commentary and Notes. He was brought up in principles of virtue and piety; he was seduced to deism, but brought back again, by an attentive consideration of the evidence, and settled by discovering that the doctrine of the Trinity made no part of the Scriptures; that

the

the mercy of God was not confined to a few, exclusive of others, and that future punishments were not eternal.—See Kippis's account prefixed to his Speeches. This is a way of making matters easy; a man strikes out of the gospel what he does not like, and then is graciously pleased to profess himself a believer of the rest. After this fashion, the religion certainly bids fair to become *universal*. "Thus, says Kippis, he added another name to the catalogue of the *excellent* and *judicious* persons who have *gloried* in being *rational Christians!*"—

Whatever there may be of truth in this remark, Bishop Horne surely evinces a defect of candour, in the manner in which it is here applied.

'A genius, forward, and early ripe, seldom in the end answers expectation. Virgil has observed the same thing of land, which throws forth *corn, shoots*, or stems as it ought to have been rather expressed, too strong at first:

"——*Ah nimium ne sit mihi fertilis illa,*
Neu se prævalidam primis ostendat aristis." Georg. II. 252.

Let not my land so large a promise boast,
Lest the lank ears in length of stem be lost. Dryden, 341.

'He who sacrifices religion to wit, like the people mentioned by Ælian, worships a fly, and offers up an ox to it. Wit without wisdom is salt without meat, and that is but a comfortless dish to set a hungry man down to. Wit employed to disguise and prejudice truth is salt thrown into a man's eyes.'

'Honesty, saith Dr. Rees in his Dictionary, is a plant supposed to be possessed of eminent medical virtues; but it hath not the fortune to be received into the *shops*. The Doctor is perfectly grave, but the words admit of a humorous sense.'

In general, these thoughts or maxims may claim the praise of utility, but some are more common, and some less important, than others; while in one or two instances they have a less liberal cast than we might reasonably have expected from Bishop Horne.

Art. 38. *Select Views of London and its Environs*; containing a Collection of highly-finished Engravings, from original Paintings and Drawings, accompanied by Copious letter-press Descriptions of such Objects in the Metropolis and the surrounding Country as are most remarkable for Antiquity, Architectural Grandeur, or Picturesque Beauty. 2 Vols. Medium Quarto. 5l. — or imperial 4to. with first Impressions, 7l. 10s. Vernor and Hood, and Scott.

Publications of this class have a double attraction, since they gratify the eye while they convey instruction to the mind: but it is a mortification to us that the nature of our work precludes the possibility of affording specimens of their chief merit, viz. the plates. In these cases we can merely excite curiosity by our praise, while the prices of the performances themselves prevent that curiosity from being generally gratified. Many of our readers, perhaps, will not have it in their power to turn over the pages of these interesting volumes:

but those who have this pleasure will applaud the beautiful execution of the engravings, as well as the choice of the subjects on which the pencil of the artist has been employed.

Vol. I. presents views of St. Alban's Abbey-Church, Greenwich Hospital, Windsor, Waltham Abbey, Stepney Church, Westminster Hall, St. Paul's Cathedral, Chingford Church, Eltham Palace, London from the Thames, Crosby Hall, and Christ's Hospital. Vol. II. contains Westminster Abbey (several views), Admiralty and the Horse Guards, Bartholomew the Great, village of Bray, Chelsea College, Eton Do., Royal Exchange, Kentish town, Highgate and Hamstead, Maidenhead bridge, Great Marlow, Mark's Hall, St. Saviour's church Southwark, Sion House, Stoke Pogis church, and the remains of Winchester House, Southwark. Besides the quarto views, several vignettes are interspersed.

With regard to the letter-press, care has been taken to furnish such accounts as will be acceptable to those who wish to be acquainted with the history, antiquities, and sacred architecture of our country. The author seems to have derived his information respecting antient edifices from the best sources, and has carried down the account of them to the present day in a very pleasing manner. To the plate, for instance, representing Sion House, Middlesex, the seat of the Duke of Northumberland, are added sixteen pages of explanatory description, in which we find enumerated the most interesting particulars of the antient monastery of Sion, which stood at some distance from the present house, and an account of the edifice as it is now inhabited. Mo.y.

Art. 39. *Chronological, Biographical, and Miscellaneous Exercises, on a New Plan:* designed for the daily Use of young Ladies. By William Butler, Teacher of Writing, Accounts, and Geography in Ladies' Schools. The Third Edition, greatly enlarged. 12mo. pp. 550. 7s. Boards. Harris.

If to place a mass of valuable information within the reach of young persons, and to render it alluring by a judicious selection, by neat and concise statements, and by an attractive arrangement, form claims to commendation, the little volume before us (which has reached a third edition) must be allowed to merit the encouragement which it has obtained. The plan of the work is to connect with the days of the year respectively, in their regular succession, the events and occurrences which distinguish and render them memorable: beginning with the first of January, and ending with the thirty-first of December.—We are pleased also with the attention paid by the author to those characters which are more useful than ostentatious, we mean such as illustrate and dignify the middle walks of life. Jo.

Art. 40. *Crosby's Merchant's and Tradesman's Pocket Dictionary*, addressed to Merchants, Manufacturers, and Traders in all the various Branches of commercial Intercourse. By a London Merchant. 12mo. pp. 500. 6s. 6d. Boards. Crosby and Co.

The object of this publication is to explain, in the Dictionary-form, the regulations of trade, the practice of the Customs and Excise, commercial

mercial formulæ, laws of bankruptcy, &c. To dignify it as the work of a London merchant is, we apprehend, one of those expedients which take their origin in the belief that a book will sell better if it proceeds from a high quarter: but, come whence it may, a great portion of matter is here put into a convenient compass, and it seems to be a cheap and useful compilation. Lo.

SINGLE SERMONS, *on the Jubilee.*

Art. 41. *A Discourse delivered in St. Philip's Church, Birmingham,* before the Brethren of the United, Loyal, and Constitutional Lodges of the Ancient and Venerable *Order of Druids,* on October 25, 1809. By the Rev. Luke Booker, LL.D. 4to. 1s. 6d. Longman and Co.

Dr. Booker has the grace to make some apology for the medley of subjects in this *salmagundy* sermon: but he would, in our opinion, have more consulted the dignity of the clerical character by declining the service which the *Order of Druids* requested him to perform. How ludicrous for a christian minister to address, in a christian church, lodges of Free Masons who call themselves the *Order of Druids**. To gratify the vanity of these united Lodges, Dr. B. sketches the outlines of antient Druidism, not forgetting the *Mistletoe*; after which, Christianity comes in for a share of his attention, then the Birmingham General Hospital, and last of all our good King; of whom, says the preacher, 'we are not offering any adulatory incense on the shrine of falsehood, when we assert, that no Monarch ever more deserved a people's love.' Mo-y.

Art. 42. *Righteousness the Dignity and Ornament of Old Age,* preached at Pell-Street Meeting-House, Ratcliffe-Highway, October 25, 1809. By Thomas Cloutt. 8vo. 1s. Conder.

As this preacher has quoted from Cicero's *Cato Major,* (though incorrectly,) we are surprized that he did not take the passage which echoes the sentiment of the text: "*Aptissima arma senectutis sunt artes exercitationesque virtutum.*" Having pointedly contrasted the miseries of an impious and vicious old age, with the pleasures reserved for the hoary head that is found in the way of righteousness, Mr. Cloutt, with unaffected loyalty, delineates the personal virtues of our aged Sovereign, and subjoins an ardent prayer that his successors may copy his example. The general exhortations are such as naturally flow from the subject; and to illustrate the importance of the kingly example, he makes the following apposite quotation from Claudian:

——— "*Componitur orbis*
Regis ad exemplum; nec sic inflectere sensus
Humanos edicta valent, quam vita regentis."

Do

* In complimenting this *Order of Druids,* Dr. B. appears to forget the fact that the decoration of our churches with evergreens at Christmas is borrowed from the Jewish feast of Tabernacles, and he declares this custom to be a relict of Druidism!

Art.

Art. 43. *The Jubilee a Source of Religious Improvement*, preached at Worship street, Finsbury Square, October 25, 1809. By John Evans, A.M. &c. 8vo. 1s. Sherwood and Co.

This discourse affords an instance of what may be termed oratorical *flying off at a tangent*. Jesus the King of Glory comes in rather irrelevantly, when the occasion and the title of the sermon lead us to suppose that George the Third would be the prominent topic. The life of the author of our religion has no point of comparison with that of any earthly Cæsar; and when he declared that *his Kingdom was not of this world*, he meant to assert that the power which he exercised, and the effects which he aimed at producing, did not interfere with the authority and ends of temporal sovereignties.

Art. 44. Preached at the Parish Church of Chard, October 25, 1809. By the Rev. W. S. Bradley, A.M. vicar of Chard, &c. 4to. 1s. 6d. Crosby and Co.

The kingly and the private virtues of the Sovereign are warmly displayed by this preacher, as a proper theme for national rejoicing and pious gratitude.

CORRESPONDENCE.

We are favoured with the obliging communication of the *ci-devant Theophrasticus*: but, as he is himself aware that the circumstances to which it refers have long since been withdrawn from our minds, so we are persuaded that he will not expect from us, at present, any other than this general acknowlegement of his politeness, and of our satisfaction at his finding such particular reason to be convinced of the justice of our criticism.

We shall take notice, in our next number, of the principal work mentioned by Mr. F. of Harlow: but the other is so completely a personal affair, that we cannot feel either inclined or warranted to enter into the discussion.

Ἑλληνικὸς is informed that we intend to take an early opportunity of reviewing the late Cambridge edition of Æschylus, as far as it has proceeded; and the new metrical arrangement of the choruses of that great Bard, which is shortly expected from the pen of the Rev. Dr. Charles Burney.

*** In the last Review, P. 251. l. 16. for Πτερηογλῦφος, read Πτερνογλῦφος; and line 19. for μεδον, read μεσον. P. 266. the price of Article VI. should have been inserted, 7s. 6d. *each Part*.

☞ The APPENDIX to this volume of the Review will be published with the Number for January on the 1st of February.

Errors. pp. 337, 338. 346, 377, 413, 418, 444, 446

THE APPENDIX TO THE SIXTIETH VOLUME OF THE MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

ART. I. *Lettres Historiques, Politiques*, &c.; *i. e.* Historical, Political, Philosophical, and Private Letters of Henry St. John, Lord Viscount Bolingbroke, from 1710 to 1736, containing the secret Negotiations of the Peace of Utrecht, and many Details connected with History, Philosophy, Literature, &c. With Explanations and Notes on the Subjects and the Persons mentioned by Bolingbroke. Preceded by an Historical Essay on his Life, a Catalogue *raisonné* of his Works, a Selection of his *Thoughts*, and a Fac-simile of his Hand-writing. Printed in Part from Originals in the Hand of that Illustrious Englishman. 3 Vols. 8vo. Paris. 1808. Imported by De Boffe, and by Dulau. Price 1l. 16s. sewed.

THE literary fame of Lord Bolingbroke has, we think, long since attained its acmè among his countrymen, and appears for several years past to have been somewhat on the decline. Occasional reference, indeed, may and always will be made to his official letters, from which some important facts in our history must derive elucidation; and his papers in the *Craftsman* will often be consulted, as rich storehouses of political invective, and armories for all the weapons that are employed in party-warfare. His philosophical works, also, however condemned for sophistical arguments and a mischievous tendency, must yet command admiration for that dazzling splendor of composition, and that stately march of measured prose, which enable them to take the lead perhaps of all other specimens

of the English oratorical style. Yet his reputation as an author has by no means increased in proportion to our nearer acquaintance with his genius; familiarity has had something of its usual effect in diminishing veneration; and, in fact, few volumes are less frequently displaced from the shelves of any library, than the works of Lord Bolingbroke.

This degree of neglect may, however, be partly imputed to the injustice with which a prophet is usually treated in his own country; and the publication before us is an unquestionable proof that his Lordship's character has obtained higher and more lasting praise on the continent:—but we are at liberty to examine the grounds on which it rests, and these do not, in our judgment, materially impeach the correctness of the opinion which we ascribe to our English readers. When he is extolled as an unrivalled statesman for negotiating the peace of Utrecht, which, though it may be approved at Paris, has been universally exposed to the censure of *our* politicians; and when he is almost worshipped as a philosopher for the powerful efforts by which he has rescued the human mind from the *bondage of superstition*; we must pause before we join in such a panegyric pronounced by a Frenchman of the nineteenth century, though he may repeatedly assert that none but *priests* can possibly object to the religion of his hero, and none but *whigs* can arraign his politics.

Nevertheless, though a controversy on these subjects might be maintained by us, without any sacrifice of truth and liberty to national prejudice or theological bigotry, the reader will probably hear with satisfaction that we are far from wishing to revive such antiquated and unprofitable polemics. Our only concern is with the personal qualities of a man whose talents and opportunities must inevitably secure to him a very conspicuous rank in the annals of our empire.

Various original publications have already placed Bolingbroke in different points of view before his countrymen;—his own voluminous *works*, edited, according to the requisition of his will, by Mallet, a short time after his Lordship's death;—the posthumous miscellanies of his distinguished correspondents, Pope and Swift;—the Hardwicke State-Papers;—and last in time, though perhaps the first in value and importance, the political papers for which we were about twelve years ago indebted to Mr. Park. The greater part of the materials of which the present volumes are composed are derived from these several sources: but another, hitherto inaccessible, has been discovered, by which they have been considerably enriched. The editor, General GRIMOARD, informs us that he had the good fortune to receive from the Comte *de Sancé*

Sancé a large collection of letters indubitably genuine, addressed by Bolingbroke to the Abbé *Alari*; a man who was eminent for erudition, was successively tutor to Louis the Fifteenth and his son the Dauphin, and was afterward one of the forty of the French academy. The collection was immediately destined for the press: but it is still more fortunate that the General, while preparing these papers for that purpose, was apprized of another series addressed by Bolingbroke to Madame *de Ferriol*, in the possession of 'Mr. Quintin Craufurd, a Scotchman of distinction, who has been many years fixed in France by his love of *Letters* and *the Arts*,' Great Britain being, we presume, wholly destitute of both! They appear to have been preserved by Mr. Craufurd as inestimable relics; and he permitted the publication of those which were in his custody, only on condition that all the originals appertaining to both correspondences should finally remain in his hands.

Among the various collections thus combined, and furnishing in the whole three hundred and fifty one epistles, those which were obtained in the manner above described, and are now first published, naturally form the first, or rather are the only proper objects of our present criticism; and though the external evidence, by which their authenticity is established, can admit of no reasonable doubt, we shall introduce them to our readers by a specimen so pointedly characteristic of the author, as almost to supersede the necessity of any other proof. It was addressed to the Abbé *Alari*, on the 25th of June 1723, when measures were in progress for obtaining a pardon from George the First, and restoring Bolingbroke to his country. The Abbé appears to have taken a very active part in those negotiations, and was probably in London, where it was intended that this letter should be shewn. It is the same which has here been selected for the purpose of exhibiting the chirograph of Lord Bolingbroke:

"I do not like apologies, and *I need them not*. I have preferred a long exile to an equivocal return: but all is equivocal to the ignorant, who are ill-informed of facts, and to the half-witted, who could not judge even if they were informed. Were I to enter into the detail of all that has happened for some years past, I should write a volume,—no letter could contain it. But, my dear friend, *here is an answer which shall close the mouths of all who have not renounced reason and natural equity*. I served the late Queen to the hour of her death, and I think no man will accuse me of having failed in any point of duty towards her. After that time, I was in the interests of the Chevalier *de Saint George*; and as often as it may please those who charge me with having failed in those engagements, I am ready to give an account of the manner in which I entered into and

departed from them. In the mean time, I beg you to say on my part, to all who may hold the malicious language which you have mentioned to me, that *if they can advance a single proved fact* to justify any one of their accusations, I shall own myself guilty of all, to which the weakness of some and the iniquity of others has given currency in the world. After such a declaration, those who cannot produce facts, accompanied by proofs, ought to be silent, or they will be despised as calumniators.

" BOLINGBROKE."

That person must, in our opinion, be wholly impenetrable to the force of internal evidence, who does not instantly recognize the style, the tone, and the moral and intellectual habits of the writer, in these broad assertions and bold defiances,—this call for specific proof against him, when he undertakes by proof to destroy a general imputation,—this " conclusion, in which nothing is concluded,"—this explanation by which nothing is explained,—this daring challenge to no individual,—and this sweeping allegation of ignorance and folly against all who may question conduct the most questionable that the world ever witnessed. The letter is in fact an epitome of the celebrated pamphlet to Sir William Windham; the most entertaining, and perhaps the best, of all Lord Bolingbroke's compositions, but lamentably inadequate, in every point of view, to the purpose of effecting his vindication.

All the other allusions to politics in this additional correspondence are so extremely slight, as to possess no interest or information; it must likewise be stated that the series does not begin till after Lord Bolingbroke had left the service of the Pretender, of whom we should have hailed with pleasure any contemporary anecdotes. Neither is it much tainted with the writer's peculiar notions on religious subjects; though these may be occasionally detected, as in his complaints of his first wife, who seems to have become a saint on being abandoned by her Lord. " Certainly," says he to Madame *de Ferriol*, " I have great reason to complain of the late Lady Bolingbroke; and the difference between returning this year to England and having returned last year will amount to many hundred thousand francs. She deceived the King, (who had, in consideration for me, released a part of the confiscation,) as well as me, who had put every thing under her name. She died a devotee. What a supple quality is religion! how it lends itself to every thing, how it sanctifies every thing, when it is managed by an able director! I thank the Maréchal for his anger. If I return to my country, I shall find means of preventing a great part of what has been done

done against me, from producing its effect. In every case, *if my misfortunes diminish my property, they also diminish my desires.*"

The concluding sentiment is perpetually flowing, in an endless variety of well-sounding phrases, from the philosophical pen of Lord Bolingbroke. On the advantages of exile and other calamities, in teaching men to subdue their passions, and to prefer moral and intellectual acquisitions to sensual enjoyments,—and on the happy state of those whose desires are under the dominion of enlightened reason,—he is never tired of enlarging: yet the number is not small of these moral epistles, in which he earnestly requests his female friend to provide him with a *scientific cook;* and when she sends one who does not understand his business, the tender intimacy of these faithful correspondents appears to be a little endangered. M. *Alari* is commonly requested to procure books for the noble student, who devotes many hours of his agreeable retirement at La Source to historical researches. On the whole, we cannot say that these letters have answered our expectations. The greater part of them consist of such ordinary compliments as pass in all well-bred society, and prove no more than that the writer moved in a certain sphere of life. From the mass, we snatch a few scraps on literary subjects:

"I shall be much obliged to you, my dear Madam, for the perusal which you are kind enough to offer me of M. *Arouet's (Voltaire's)* tragedy *(Œdipe)*. Even if I had not heard that drama mentioned with praise, still I could not but feel a great impatience to read it. He who begins his career, in assuming the cothurnus, by emulating so great an original as *Corneille*, makes a very bold effort, and yet, perhaps, a more prudent one than is generally supposed. I doubt not that to M. *Arouet* may be applied the words which M. *Corneille* puts into the mouth of the *Cid*; "In truth his merit waits not for length of years, and his first essay stamps him at once a master"—(*et son coup d'essai passe pour un coup de maitre*").

Again, at the distance of seven years;

"Did you receive some time ago a letter, which I wrote to you, and a second which I wrote to *Voltaire?* You told me in one of yours, that he wished to dedicate his poem (the Henriade) to me. So fine a work requires a more considerable patron. I am ready to do him all the service that depends on me; my friendship for him, and the real merit of his poem, would be sufficient to engage me to do so, and I want no other motive. It is possible that he may change his intention; it is even possible that he never entertained it: but the favour which I have to request of you is to *sound him thoroughly* on the subject, and to *put me in possession of his designs*. I will frankly tell you my motive. I should be curious to know in what manner

he proposes to speak of me, for a reason quite opposite to that which weighed with Cicero when he wrote to his friend Lucceius. I fear praise, because I fear ridicule. I have other things to say to you on this subject, but this will do for the present. Keep my secret, and send your answer at leisure."

What steps the lady took, or what answer she sent, we are not informed: but, in about a month, the following sentences are addressed to her by Lord Bolingbroke:

"What you relate respecting *Voltaire* and his projects accords with his character, and is quite probable: but what he says to me is quite the reverse. Some time hence I will reply to him, and will leave him all his life the satisfaction of believing that he has made me his dupe by means of a little *verbiage*. I should be very sorry to have the *cook*, who offered himself to M. *le Chevalier de Rochepierre*: he is not a bad cook, but is far from being half so good as he thinks himself, and besides he is mad. I only require a servant who has *taste*, the *first principles of his art*, and docility; *I will do the rest myself*, and I will make his fortune, if he will *trust to me*," &c. Vol. iii. p. 274.

We found the temptation irresistible to extract this critique on M. *de Rochepierre*'s cook, and *the idea* of a perfect cook that ensues. His Lordship appears to undertake for a series of instruction not inferior to what he afterward presented to "a patriot prince!" Let it be observed, too, that my lord is every thing on the occasion, and that my lady seems to have no share of empire in the culinary dominions. Principally, however, we quoted these passages because they give an opportunity of adverting to the suspicious and distrustful character of Lord Bolingbroke. What projects existing in the mind of *Voltaire* the female negotiator may have brought to light, we are at a loss to conjecture: but surely his offer of dedicating to a foreigner, in exile, the greatest of his poetical works, proves the disinterested admiration with which *Voltaire* regarded his character, and was in itself no despicable compliment. Why should it be doubted whether he entertained the design, when he actually made the offer; and how could he be suspected of meditating such praise as would make its object ridiculous, when the dedication was to be prefixed to a work to which he was extravagantly partial, and in which his own glory was involved?

The reader shall now be presented with a passage in which the writer paints his own situation and sentiments with some labour, and which perhaps he would have been more likely to select for publication than any other in this collection:

"I should have been extremely sorry, my dear Abbé (*Alari*), if my letter had made you return from Courbevoie a moment sooner than you intended. I ask for your friendship with perfect sincerity, as I give you mine: but I should expect you to refuse it, if, in your

intercourse with me, you admitted the same forms that are introduced into the ordinary commerce of life by those who understand the world as well as you do. Politeness, and even ceremony, are benefits in civil society, and therefore ought to be maintained: but they have so little connection with friendship, that if we always remained within the bounds prescribed by them, we should never arrive at it.

" You have not discovered, you say, any parologism, (a word, which to say the truth I do not very well understand,) in the conversation held between us at the races. This may be so, and it proceeds from your not paying the same attention to a conversation so vague as ours, that I have since given to the reflections suggested by it.

" Nothing is so worthy of man as a sincere search after truth, but few apply to it. You do, and I rejoice at it. At your age, and with your talents, a great progress may be made. I am but beginning; and neither the consideration of the time which I have lost, nor that of a much impaired state of health, can discourage me:

" *Est quodam prodire tenus, si non datur ultra.*"

" Those truths of which the knowlege is necessary to our living happily, and dying with tranquillity, are neither numerous nor difficult to discover, provided that we act with simplicity, and do not deceive ourselves; a conduct which is much less frequent than is generally supposed. In my own way of thinking, and in that of Fortune towards me, there is every appearance that I shall pass the rest of my days in solitude; perhaps in that very retirement in which I now am. I dare promise you, beforehand, that I shall never regret the loss of that opulence to which I was born, and still less the loss of that to which I once aspired: I shall live there perfectly happy, if I can escape the greater sorrows of the world, and if the silence of my retreat may be sometimes interrupted by conversation so agreeable as yours. Occupied with these ideas, I am labouring to make this place the pleasantest and the most commodious that can be formed, without departing from philosophical moderation. I should be charmed if you could see it in its unimproved state, and I hope that you will often enjoy it when made beautiful. With designs of study, we will unite those of building and gardening; we will read, write, confer, make levels, raise hills, and plant.—

" As you have had the goodness to give me the explanations which I desired, I must tell you my reasons for making the request. The little of antient history which I read in my youth left in my mind the idea that it is impossible to have the least probable knowlege of the events of those times: that the historical and chronological systems, which the learned announce with so much parade and confidence, are founded only on perpetually begging the question; that, if we had the books of which the Greeks have preserved the titles and some fragments, we should only have contradictory and uncertain collections, the vague traditions of two or three nations, each of which wished to assume to itself the honour of antiquity, the birth of gods, the invention of arts, &c.; that it is consequently ridiculous to study

much the *morceaux* that we have, or greatly to regret the loss of what we have not. In meditating on these subjects, many ideas have occurred to me which struck me as new, and pleased me. I amuse myself in examining them with the assistance of three or four books that I have here; and perhaps, when the wreck of my library arrives, and the reparations of *Marcilli* shall be made, I may reduce into some form all these ideas, and the proofs that support them," &c.

In these latter sentences, we find the germ of the once formidable Letters on History. Precisely the same set of ideas also recurs in the long and eloquent address to Lord Bathurst.

The opinion entertained by Lord Bolingbroke, respecting the learned coadjutor in his arduous inquiries, appears in one of his letters to Madame *de Ferriol*: "His illness alarmed me extremely. Great probity of heart, great sweetness of temper, and great politeness of manner, with a vast store of learning, form the character of a man whom it would be melancholy to lose at five-and-twenty," &c. To transcribe even half the passages in which similar sentiments of friendship, esteem, and admiration are expressed, would be a formidable task: but it is lamentable to find that the intercourse between these two persons was entirely broken off, in consequence of a remonstrance made by the Abbé, from a feeling of anxiety for the safety of his friend, against mixing in politics after a return to England, to which his unwearied endeavours had powerfully contributed. The blame of this estrangement we lay entirely to the proud and irritable disposition of Bolingbroke; whose more advanced age, whose superior rank, and in whom the obligations which he had incurred to the Abbé, ought to have prevented any temporary vehemence of manner from interrupting their good understanding. That haughty temper appears, indeed, to have affected all who ever came within the sphere of his intimacy. With his father and brothers he lived in a state of continual discord: he was separated from his first wife: he hated and suspected the man with whom his ministerial power was shared, and his interests were identified: we have seen him jealous of sincere and well-intended civility; and we know that his dearest friend Pope was scarcely cold in his grave, before his memory was assailed with the bitterest libels from the pen of Bolingbroke. Surely all these persons could not be uniformly bent on injuring and degrading him; and perhaps it will not be deemed uncharitable to ascribe his long and apparently cordial union with a man of the character of Dean Swift, to the sea that rolled between them. In the following passage, it will be seen that the harmony of his domestic life was not undisturbed by dreadful gusts of jealousy and passion:

'He became acquainted, about the beginning of 1717, with the *Marquise de Villette*; whose family name was *Deschamps de Marcilly*; and who was the daughter or niece of the governor of La Meute. She was educated at St. Cyr, and married the Marquis *de Villette-Mursay*, a relation of Madame *de Maintenon*, a widower with children. He died in 1707, without issue of his second marriage. In 1717 his widow was *fifty-two years of age*, had a very considerable fortune, and many law suits. Without being handsome, she understood the art of pleasing; she had wit, and would even have spoken with elegance, if she had spoken rather less. Bolingbroke was enchanted by her, and she fell in love with him; but the jealousy of the former more than once disturbed their union. Persuaded that an Englishman (Scotchman) called Macdonald, then first groom to the Pretender, and a very handsome man, was agreeable to Madame *de Villette*, Bolingbroke was so offended that, when dining one day at her house in company with the supposed rival, he overturned the glasses and the table. The Marquis *de Matignon*, one of the guests and their common friend, reconciled them *this time, and many others*. The young Abbé *Alari*, who witnessed the scene, related it afterward to the Marquis *de Sancé*; adding that, in 1715, Madame *de Villette* had charged him to confide to the Comte *de Boulainvilliers*, who piqued himself on drawing horoscopes, the date of her birth, and some other signs of the same sort; and that, after having declined the commission, he took the paper to the pretended astrologer, who replied: "This person has a great many passions; but she will encounter one greater than all the rest at fifty-two, and will die in a foreign land."

It can scarcely be necessary to state that the letters to Madame *de Ferriol* and the Abbé *Alari* are written in French, of which Lord Bolingbroke is said to have been a complete master; though we have often discovered slight corrections made by the editor, in several idioms of the French portion of the political correspondence here printed from the publication of Mr. Park. That correspondence is also given with many omissions and some mutilations. Such of the letters of Pope and Swift as have been adopted are translated into French. The notes are very copious, and are principally devoted to characters mentioned in the text; not only including various highly entertaining anecdotes of distinguished families, which we are sorry to be debarred by our limits from detailing, but adding biographical notices of the worthies of antient times, Pythagoras, Aristotle, Plato, &c.—with translations of every Latin quotation. For this addition an apology is made, stating that the knowlege of Latin has become so rare, as to make such translation necessary in France!

Some account is given of the life of Abbé *Alari*, and of a political society called the *Entresol*, from assembling in the Abbé's apartments of that denomination, but which was suppressed by the jealousy of the French government. These details are foreign

to

to our present purpose, but we shall be excused for reporting one of the anecdotes of this gentleman:

'During the two months which were passed by the Abbé *Alari* in London, he visited the University of Cambridge, and the great Newton, who then enjoyed in the capital of England the general esteem of Europe, and 50,000 livres (£2000) a year, as Master of the Mint. The Abbé waited on him at nine in the morning; and the Englishman opened the conversation by telling him that he was eighty-three years old. In his room was the portrait of Lord Halifax his protector, and that of Abbé *Varignon*; whose geometrical works he valued. "*Varignon*, and Father *Sabastian* the Carmelite," said he, "are those who have best understood my system of colours." The conversation then turned on antient history, on which Newton was at that period employed. The Abbé, full of Greek and Latin reading, pleased him, and was invited to dinner: but the repast was detestable; for Newton was avaricious, and gave his guest only Palm wine and Madeira, which he had received as presents. After dinner, he took the Abbé to the Royal Society of London, of which he was president, and placed him at his right hand. *The sitting began, and Newton fell asleep.* At the end of the sitting, every one signed the register, and the Abbé among the rest. Newton took him back to his house, and kept him there till nine at night.'

It is time for us to direct our attention to M. Grimoard's historical essay, which might be more justly termed an elaborate panegyric, on the life of Bolingbroke. If that nobleman's disapprobation of Dean Swift's history of the last four years of Queen Anne, on account of its barefaced partiality, was not altogether assumed, he would still more earnestly have deprecated the publication of the present piece of biography: but if Warburton was right, in attributing that disapprobation to the superiority assigned by Swift to Lord Treasurer Oxford, Bolingbroke certainly would find in this memoir no reason for such a complaint. Achilles is not more absolutely the hero of Homer, nor Æneas of Virgil, than the English statesman has obtained that rank in the narration of the French General. As much as possible he has made Bolingbroke a witness in his own cause, by copying largely from all the political statements drawn up by him at various times: in other points he has closely followed the authority of Swift; who, besides the motives of private friendship which could not fail to bias his judgment in weighing characters, deserves to be ranked with the most violent party-writers that ever united the strongest prejudices with the most extraordinary talents. The Dean is said by M. Grimoard to be too little known to the French public; and his friend Mr. Quintin Craufurd, whom we have before mentioned, has it in contemplation to introduce him to their better acquaintance by a work expressly composed on the subject

subject of the influence obtained by Swift in national affairs. Whether an accurate and impartial inquiry would leave that distinguished man in possession of all the compliments which in his life-time were so profusely applied to his political conduct, we shall not offer any opinion, till the opportunity shall present itself of examining Mr. Craufurd's intended work on this question.

The editor assumes credit, however, for speaking the truth in some particulars with more distinctness than any English writer could possibly be bold enough to manifest. He professes also to have adopted many observations from M. *de St. Lambert*, whose posthumous works contain an essay on the life and the works of Lord Bolingbroke, composed in 1753 at the request of Lord Cornbury, who furnished some materials, but did not live to revise the work.

'This was the more necessary (says he) because it supplied much that is not to be found in any history of England; and indeed such a history of that epoch, at which the house of Brunswick-Hanover came to the throne, remains still to be written. Many events then occurred, of which the impartial recital could be neither agreeable nor flattering to the new dynasty; and this probably is the reason that has prevented them from being hitherto reported by English writers. It is certain that *Hume himself found it less inconvenient to leave his history of England unfinished, than to continue it under shackles and with concealments, which would have spoiled the value and the character of the work.* Smollet has been less delicate; yet all that he relates from the year 1714, *if not altered, is at least mutilated.* As we are under no necessity of observing similar caution, we have neglected nothing that could develope the facts with clearness and impartiality; confining ourselves always within the limits prescribed by our subject.'

Thus says General GRIMOARD:—but we were not aware that Hume declined to complete his history of England for the reason above given; nor could we have supposed that Smollet would be accused of altering, or garbling, any facts that were unfavourable to the Whigs and the House of Hanover, who are thus libelled with the imputation of suppressing historical truth by the hand of power. We shall translate the few facts related in this historical essay, which belong to the particular matter in question; not less for their own curiosity, than with the specific purpose of shewing that the liberty of the English press is not liable to the restraints supposed by this subject of Napoleon.

In describing the intrigues employed by the Whigs and the ambassadors of the allied powers to defeat the negotiations that ended in the peace of Utrecht, the conduct of the Hanoverian minister is thus introduced:

'*Bothmar*

'*Bothmar*, flattering himself no doubt with the hope of better success than *Gallasch* and *Buys* had experienced, by the influence which the name of his master, the presumptive heir to the throne of Great Britain after Anne, might possess over the English, presented a memorial on the 8th of December to dissuade the Queen from treating with Louis XIV. and with Spain. This step was perhaps also dictated by the fear of an agreement between the courts of London and Versailles to exclude from the crown the Elector, whom Anne never loved, and to procure it, by the assistance of the Tories, for the Pretender James the Third, then taking refuge in France: a plan which the Hanoverians expected to render more difficult by these means, and by continuing closely united with the Whigs, whom they regarded as their principal supporters, in consequence of their known aversion to the catholic branch of the Stuarts. Notwithstanding an act of the English parliament, which secured the crown to the Elector, that prince was not ignorant that he had enemies in his future kingdom; and that, in spite of the antiquity of the House of Brunswick, the grandees of England respected it so little, that many of them said that they should feel it hard to reconcile themselves to seeing a truly royal line replaced by a family of German burghers, whom it would be necessary to enrich. Perhaps also the Elector apprehended that the English, much attached to legal forms, might have conceived a bad opinion of his character, in consequence of an act of real tyranny. The report of an intrigue of gallantry between his wife and a Count *de Konigsmarck* had made him resolve to throw the Count into a burning furnace, to confine the lady in a fortress, and afterward to treat with great harshness the electoral prince, whom he did not believe to be his son. These several motives influenced the conduct of George-Louis, who attached himself to the different parties which promised the most support to his pretensions to the crown of England.'

We shall here only observe that the facts recited in the above paragraph rest on the authority of Secret Memoirs of the Duchess of Hanover, published in 1732, *in London*, (a bad proof of the prohibition said to be imposed on the press by the princes of the House of Brunswick,) and that they are all reported at large by the English historians Belsham and Coxe, confirmed in some respects by the statement of Mr. Wraxall. It is also here added in a note that those memoirs were attributed to the Baron *de Poelnitz*, a Prussian; and that Frederic-William the First, King of Prussia, who detested George the Second, probably took delight in giving circulation to a book by which the legitimacy of the English King was called in question.

In a subsequent passage, after having asserted that all 'the English historians *have been afraid to* publish what might displease the reigning family, and that we should be reduced to conjecture as to the wrongs committed by the Earl of Oxford against the Queen, if they were not clearly explained in the memoirs

memoirs of the Duke *de Berwick*,' the editor proceeds to state, from those memoirs, the secret negotiation which was carried on between the Earl of Oxford, when Lord High Treasurer, and the Pretender, who was long lured by false hopes of being restored to the succession on the death of his sister, by the intrigues of that close and crafty minister. "But first," said Harley, by the mouth of Abbé *Gaultier*, his organ on this occasion, "let us subdue our common enemies the Whigs, let us confirm our popularity by establishing a permanent peace, and then by degrees we may safely expel from all the offices of state every man whom we cannot trust with this weighty secret." The Pretender instructed all the Jacobites to give an entire support to the ministry, who triumphed over their domestic enemies, and negotiated a treaty with France: but, when he looked for the reward of his confidence, and urged the declining health of Anne as a reason for taking immediate and decisive measures towards a repeal of the Act of Settlement, it was found that Oxford's relation, then an Envoy at the court of Hanover, had made his peace with the parliamentary successor to the throne.

These details, of which all the material parts are to be found stated with equal particularity in the works of our own historians, appear to M. GRIMOARD to throw considerable light on the only part of Lord Bolingbroke's history which now stands much in need of illustration;—we mean the nature and causes of his violent dissensions with Lord Oxford, and of the Queen's sudden resolution to raise Bolingbroke to supreme power, on the ruin of the Treasurer. He is evidently of opinion that Anne had permitted and encouraged Oxford's mysterious dealings with her brother; and that her chagrin, on discovering the treachery of that minister, (denounced to her, as he also supposes, by Bolingbroke,) not only dissolved the existing administration, but suddenly put an end to her life. He even goes so far as to intimate a suspicion that Her Majesty's death was not occasioned, according to a common report, by the intemperate use of strong liquors, but by poison administered, we presume, by Oxford, who was at that particular time the only person interested in removing her. He dwells at length on the presumptive proofs in favour of his hypothesis, mentions the reported last words of the Queen,—"My dear brother, how I pity you!"—and describes the disappointment of Bolingbroke; from whom the Treasurer's staff, which he had expected, was wrested by the Duke of Shrewsbury, in the last moments of the expiring Queen. He then adduces some new facts in support of his statement:

'The

"The author of this Historical Essay has derived a part of these details on the disgrace of the Earl of Oxford and the death of Anne, (which agree, in all essential points, with the relation of Smollet, in his History of England,) from Mrs. Lucy Elstob, of Yorkshire, the widow of David Mallet, Esquire, Lord Bolingbroke's friend, and the editor of his works. She declared that *she had often heard his Lordship make the recital,* and that on one occasion he added with emotion: "This unfortunate Queen was a model of virtue, the best offspring of the miserable house of Stuart, and the sovereign who least of all deserved to be so basely betrayed." These words have great weight in the mouth of Bolingbroke, whose honour is so generally acknowleged, that the most furious of his enemies have never attacked his veracity; he would not, then, have taxed the Earl of Oxford with treachery, if he had felt the least doubt on that subject; and perhaps he knew even more than he mentioned, whether he declined to explain himself farther from a conviction of the inutility or from a sense of the danger of such a disclosure. It is certain that, to the last moment of his life, he never ceased to execrate the memory of Oxford; whom he accused of fraud, of baseness, of having ruined the Tories, and of being the origin of all the treachery which the Queen experienced; for it is no longer possible to doubt that the Queen, having confided too much in Lord Oxford, intrusted him with the care of opening the way to the throne, after her, to her brother James the Third; and that, at the very time of his pretending to concur in this measure, he revealed the secret of his benefactress to the Elector, and to the Duke of Marlborough, who was more able and more interested than any other person to defeat the project. At least it was not without powerful motives that the Duke suddenly quitted Aix la-Chapelle, and landed at Dover on the very day of the Queen's death."

It would have been of infinite importance here to distinguish with accuracy those parts of the statement, which were communicated by Bolingbroke to Mrs. Mallet; and the absence of such a distinction leaves our knowlege of the transaction very much in the same state in which it was before. That the Queen considered herself as cruelly used by Oxford is proved by various testimonies, but most strongly perhaps by a letter written at that crisis by Lady Masham to Swift, and published among the Dean's works, betraying the extreme agitation of her mind, and her own as well as her mistress's violent indignation against the discarded Treasurer. By what collision of circumstances that tempest of anger was excited, we still confess our ignorance: but when we consider the general disclosures produced by the unexampled political convulsions and personal animosities of the time, we find it impossible to persuade ourselves that the facts here attempted to be inferred should be left to mere inference. If Bolingbroke had been privy to the secret of Oxford's double treachery in his

intrigues

intrigues with the Pretender and the Elector of Hanover, would not the fact have been published at the time of his own engagements with the Pretender? or could it have been buried in total darkness during the remaining forty years of his turbulent life? or is it credible that no trace of it should have been discoverable among his posthumous papers? In a word, could any consideration have restrained his impetuous and resentful spirit from denouncing such base duplicity in the conduct of his detested rival, to the immortal execration of all posterity?

In writing to Swift and his other friends, Bolingbroke constantly inveighs against the personal hostility of Oxford towards himself, and the low manœuvres to which that nobleman stooped, for the purpose of undermining him in the favour of his royal mistress: but towards *her* we recollect no charge of treachery. What sense, then, must be assigned to the language imputed to him by Mrs. Mallet? We must frankly own our doubt of the correctness of that Lady's report, and our suspicion that she may have unintentionally committed some mistake in relation to the sentiments expressed by him. We cannot conceive that he would have said so much without saying a great deal more, nor that he would have lamented her being betrayed in general terms, without detailing the facts which established the treachery.—On the whole, we see no reason for departing from the conclusion drawn by Mr. Belsham, that Lord Oxford corresponded with the Pretender merely to secure for his ministry the support of the Jacobite party, and that Bolingbroke was kept in ignorance of the negotiation. We entertain indeed considerable doubt whether the Queen herself was privy to it, and deem it not improbable that her partiality to her brother had never assumed the shape of any definite project: but that some unexpected discovery, (as possibly by an intercepted letter,) that her prime minister had been at the same time deceiving the brother whom she loved, and courting her parliamentary successor whom she hated, alienated her affection and confidence from him, and sealed his disgrace. It is not unlikely that such a discovery, if made, would be concealed from Bolingbroke, who was at that time adverse to the Pretender's interest.—But this is all conjecture, and as such we offer it.

That Mrs. Mallet was not quite a correct reporter may also be inferred from another passage in this essay. The writer says that he was formerly acquainted with her, and that she died about fifteen years ago at the age of eighty, adding; 'This lady, equally distinguished by good sense and information, had lived in strict intimacy with Bolingbroke, Swift, Pope,

Pope, and many other distinguished persons, who sometimes assembled at her house; and she has been frequently heard to say that this was *a society of pure deists*: but that Swift, in his quality of Dean of St. Patrick's, *was only a little more reserved than the others, though at bottom his opinions were the same.*' Few persons, we apprehend, will believe this of Swift; though the *good* Queen Anne, "the Church of England's glory," was sagaciously convinced that none but an atheist could have written the *Tale of a Tub*, and though Queen Caroline's favourable intentions towards him were afterward defeated by the insinuation of a narrow and doting prelate. Swift's writings contain innumerable proofs of a firm belief in the great truths of Christianity, of the highest regard for its sanctions, and of a mind perfectly orthodox in regard to discipline, though chargeable perhaps by his brethren of the sacred order with indifference as to the sublimer mysteries of theology. Another proof is to be found in the letters of Bolingbroke, who always imposes considerable restraint and even disguise on himself, when addressing his reverend correspondent.

Such an imputation on the Dean of St. Patrick's is, however, rather less whimsical than the circumstance of his friend Bolingbroke being revered in his life-time, or at least during his possession of power, as the leader and champion of the high-church party, against the claims of the dissenters from the establishment. His infamous schism-bill, defeated by the timely death of Queen Anne, was a step towards rekindling the fires of Smithfield. It is truly edifying to peruse his letters which condemn the latitudinarianism of his political adversaries, and deprecate all concessions to those who differ in opinion; insisting that bare *toleration* is the utmost favour which they ought to receive, and that even this shall be conferred under the title of *indulgence*, not of *toleration*. In a letter to Dr. Robinson, Bishop of Bristol, and afterward of London, he devoutly subscribes himself "a true son of the Church;" and we believe that the Church has always had a numerous and dutiful family of the same description.

On the subject of Lord Bolingbroke's philosophy, his biographer assumes a bolder tone than we ever before observed in the boasts of infidelity; and falsely claims for him as the highest merit, what has often in different terms been as falsely imputed to others as the blackest stain, that he was the *first* to penetrate that Egyptian darkness of the mind, which, it is to be hoped, will never return, &c. &c. The detailed exposition of his doctrines is, however, so extremely loose and imperfect as to offer nothing to our examination; it occupies less

space

space than an elaborate defence of his consistency: which was called in question by Dr. Sheridan, on the ground of his bequeathing his sceptical works to Mallet for publication, after having condemned, in a letter to Swift, all those free-thinkers, stigmatized by him as "scourges of society," whose "endeavours are directed to break its bonds and to remove a powerful curb from that ferocious animal, man, who rather requires the additional restraint of many others."—(We translate the French translation of that letter.) To have failed in removing this charge is not very discreditable to the ingenuity of any advocate.

We have expatiated perhaps too long on the contents of these volumes; in which, though the editor has laboured to throw the bright veil of indiscriminate panegyric over a chequered character, his facts and documents have presented a more correct idea of it than he contemplated. Bolingbroke is one of our most distinguished statesmen, but he is far from ranking with the most estimable. An ardent imagination, uncontrouled passions, great vanity, and insatiable ambition, betrayed him into numberless contradictions; and they exhibit him as an unbeliever fighting the battles of the High Church, —as a Whig in principle endeavouring to restore the Pretender, —as placing his chief glory in the negotiation of a peace which he allowed to be inadequate, and which he never ceased to slander Walpole for preserving, — and, lastly, as a moral philosopher, hurried away by extreme violence of temper, and indulging all his passions with unbridled licentiousness. His classical and striking countenance is prefixed as a frontispiece: but the French engraving is much inferior, in spirit and expression, to the sketch which generally accompanies his letter to Sir William Wyndham. It probably is taken from a likeness painted at a more advanced age.

We should add that, in course, a number of interesting particulars respecting eminent persons of Bolingbroke's time occurs in the notes to these volumes, some of which are derived from known sources, and some are referable to the Editor's researches. Among others, will be found a curious anecdote relative to *D'Alembert*, and to his connection with Mademoiselle *de l'Espinasse*, which we shall detail in our report of that Lady's Letters, in Art. VII. of this Appendix. G. 2.

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ART. II. *Essai sur l'Influence,* &c.; *i. e.* An Essay on the Influence of the Crusades; a Work which shared the Prize on the following Question, proposed April 11, 1806, by the Class of History and Antient Literature in the Institute of France; "*What has been the Influence of the Crusades on the Civil Liberty of the People of Europe, on their Civilization, and on the Progress of Knowlege, Commerce, and Industry?*" By A. H. L. HEEREN, Professor of History in the University of Gottingen, Member of the Royal Society of Sciences in the same City, &c. Translated from the German by *Charles Villers*, Correspondent of the Institute of France, Member of the Royal Society of Sciences of Gottingen, &c. 8vo. pp. 535. Paris. 1808. Imported by De Boffe. Price 12s. sewed.

THAT the Deity brings good out of evil, and in the course of his Providence converts the mad and wicked proceedings of his creatures to purposes that are not in the contemplation of the agents themselves, is a truth which is sanctioned by the experience of history, and from which the wise derive consolation on observing the immediate effects of folly and misrule in the nations of the earth. We know not, however, of any instance which more strikingly illustrates this remark, than the singular fanaticism which was first excited in Europe by Peter the Hermit in the eleventh century; and which enflamed the minds of Monarchs and their subjects with a desire of rescuing the Holy Land, the theatre of our Lord's birth, ministry, and passion, from the hands of infidels. The wildness of the project was even surpassed by the enthusiasm with which it was prosecuted; all considerations of policy seem to have been lost in religious zeal; and the population of Europe was drained in a war which was at once ludicrous and disastrous. Yet, notwithstanding the contempt which we entertain for the chief actors in this *unreligious war of religion*, and the concern which we feel for the deluded multitudes who became its willing victims, we are led to contemplate it as a most powerful exciting cause of European civilization, and to regard its consequences as beneficial in several points of view.

Between those two great events, the Crusade and the Reformation, this difference subsists, that the benefits which accrued from the former were neither intended nor foreseen: but that in the latter the wisdom and the fortitude of the projector are both conspicuous. When we speculate on the blessings which have flowed from the annihilation of Papal despotism, we are ready to acknowlege our obligations to Luther: but, as M. *Villers* observes in his preface,

'That commerce, agriculture, and certain branches of knowlege, obtained some progress in Europe by means of the *Crusades*; that the feudal

feudal system there found the principle of its ruin; that powerful cities arose, within the walls of which were prepared the general abolition of servitude, the freedom of the people, and the establishment of a third-estate which became the focus of true civilization; —certainly for these consequences we owe no thanks to Peter the Hermit, to Urban II., nor even to St. Bernard. Their object was to deliver the holy sepulchre from the hands of Mohammedans, and the Popes joined in the scheme to advance their own authority: but whatever were the motives which led to the undertaking the *Crusades* produced an universal and terrible convulsion, which shook all the parts of the social edifice, overturning some, giving stability to others, obliging others to be re-constructed, and producing, as well for states as for individuals, a new mode of existence. The effects, then, which were caused by it were like the unforeseen effects of an earthquake; which, overturning rocks, substitutes in their place fertile fields; or which, tearing open the bosom of a mountain, discovers veins of gold which had remained till then concealed.

'These considerations will enable us to perceive the reason why the work of M. *Villers** is intitled *An Essay on the Spirit and Influence of the Reformation*, while that which is now before us has only for its title *An Essay on the Influence of the Crusades*. The Reformation was in truth the product of mind: but the results of the Crusades were the effects of chance, or rather of circumstances altogether foreign to the thoughts and intentions of the Crusaders.'

Though this Essay is announced as a translation, the original work (as it should seem) has never appeared; of which the following explanation is given.— M. HEEREN having politely declined to contest the prize with M. *Villers*, on the first question respecting the Reformation by Luther, which was proposed by the Institute in 1802, though he had in some degree prepared himself for the discussion, M. *Villers* returned the compliment by withdrawing himself from the lists on the second question; in order that M. HEEREN might have an opportunity of gathering laurels equal to his own. Not contented, however, with merely retiring from the contest, M. *Villers* afforded the Gottingen Professor every assistance towards obtaining the prize; and he persuaded the latter to compose his memoir in German, to transmit the MS. to him in sheets, and to entrust to him the charge of translating it. Hence it happened that the Members of the Institute formed their judgment of M. HEEREN's work from M. *Villers*'s manuscript, and the translation became as it were the original. While the translator makes this seeming boast, he takes care not to abridge his friend's fame. He apologizes for haste, and assures us that he has rarely made any alterations in the German memoir, and still less frequently subjoined any additions of

* For an account of which, see M. R. Vol. xlix. N. S. p. 190.

his own. According to M. *Villers*'s report, the original Essay required little emendation; the subject having been treated with the gravity, simplicity, and spirit of critical research, which belong to the true historian: but to us it appears that the whole has now more the cast of a French than of a German work.

Some pertinent general remarks, on the effects of emigration, or of the transmigration of large bodies of men from their native region to new and distant countries, form the introduction to this Essay. In this light the author considers the Crusades, the period of which he not improperly calls *the heroic age of Christianity*. The distance of this æra from the present, and the obscurity which envelops it, may render a perfect history of it impracticable; yet sufficient evidence remains to prove that 'the influence of the Crusades has been immense; that their consequences have embraced the West and the East, from the shores of the Tagus (the writer might have said from the Thames) to those of the Nile and the Euphrates; that they have decided the condition of many nations and empires; and that they have prepared for subsequent generations the most important modifications in the social state of Europe for several ages. We should no doubt exceed the truth, were we to assert that this actual order of things in politics and civilization resulted immediately from the Crusades: but no one can deny that they have powerfully contributed to this end. What a wide field is here opened to our researches: but how great are the difficulties, how dark is the obscurity, with which it is enveloped!'

To qualify us for this interesting discussion, the author first presents a view of the *chronology*, the *geography*, and the *organization* of the Crusades; under each of which heads, as much of the history of the Holy War is developed as is necessary for his object. If we include the several expeditions of the European Christians to Palestine, for the purpose of delivering it from the hands of the infidels, the duration of the Crusades will be found to extend nearly through two centuries; which M. HEEREN divides into four periods: the first crusade conducted by Godfrey of Boulogne reaching from 1096 to 1146, in which the Holy City fell into the hands of the Christians: the 2d, extending from 1146 to 1187, was occasioned by the loss of Edessa, (which was taken by the Saracens from the Christians in 1142,) and was excited by the famous Abbé of Clairvaux, *St. Bernard*: the 3d, from 1187 to 1246, was undertaken to oppose the victorious Saladin, in which our Richard Cœur-de-Lion bore a part; and the 4th, from 1246 to 1291, was led by *St. Louis*, King

King of France, and terminated in the loss of Ptolemais or St. Jean d'Acre, the last fortress of which the Christians then held possession in Palestine. If we advert to the vast multitudes who were embarked at different times in these Holy Wars, and to the intercourse which for nearly two centuries was maintained with the East, we may fairly conclude that a movement so general, and so much prolonged, towards a country whose inhabitants had so different a character, produced a great effect on the minds of the people of Europe.

In the section on the *Geography* of the Crusades, the different nations who engaged in this enterprize are classed under the general heads of *Franks*, (including the inhabitants of the West of Europe,) *Greeks*, and *Saracens*.

The section on *Organization* offers an account of the different routes by which the Crusaders proceeded to Palestine; and, as the land-expeditions generally rendezvouzed at Constantinople, (then the seat of the Eastern Empire,) the impression which the riches, grandeur, politeness, arts, and letters of this stupendous capital of the Cæsars made on the minds of the uncultivated Christians of the West, is duly pointed out. Hence we trace the holy warriors across the Thracian Bosphorus to the shores of Asia, through the dominions of the sultans of Iconium to Nice, to Nicomedia, and to Antioch, the capital of Syria, at which last place they obtained a second repose; and where, having surmounted the perils of their journey, they found themselves on the borders of the kingdom of Jerusalem.

All of the Crusaders, however, did not proceed to the object of their destination by land, but many went by sea; though it is observed,

'If the maritime route had been the only one that was practicable, the Holy War would not have been marked by such various results; it would not have put such multitudes in motion; and above all it would not have awakened such sentiments among the Western nations as their contact with the Greeks excited. On the other hand, the transportation of large armies by sea led to important consequences: it has given to nautical proceedings a perfection and a boldness which, without doubt, had a mighty influence on the grand voyages and discoveries of subsequent times.'

As to what properly falls under the head of *Organization*, viz. the interior order, arrangement, and discipline of the armies of the Cross, we must not compare it with that of the regular armies of modern Europe. The crowds of religious enthusiasts, who followed Peter the Hermit, resembled the emigrating tribes of *Nomades*, or wandering nations, and the leader was only the first among equals. Kings, nobles, and

clergy engaged in this enterprize ; which, thus embracing all the civil and religious professions of society, operated to produce a powerful re-action in all.

These preliminary considerations will prepare us for the examination of the question in due form, which the author has divided into three parts, the 1st treating of *the influence of the Crusades on the civil liberty, manners, and civilization of the people of Europe ;* the 2d on *their commerce and industry* ; and the 3d on *the progress of knowlege.* The first two present a sketch of the state of Europe towards the end of the eleventh century, in relation to the object here required to be developed. All these points are fully considered : but we should greatly exceed the space which we ought to allow to this article, were we to follow M. HEEREN step by step in his investigation.

Having given a picture of the political situation of Europe previously to these Holy Wars, under distinct heads of the *Hierarchy* and *the civil state,*—including in the latter, *Princes, Nobles, Citizens,* and *Peasants,*—the author specifically states the influence of the Crusades on each of these classes, and sums up the whole in the following recapitulation :

'They purified and carried to perfection the feudal spirit of the nobility by means of chivalry ; which gave to it a more generous and elevated spring, and prevented the return of that barbarism which had prevailed in the three preceding ages.—Let us not, then, fear to repeat the question, What would the middle ages have been without Chivalry ?

'The influence of the Crusades on the inhabitants of cities, on their municipal organization, and on corporations, has not been less beneficial. In this respect, the Holy Wars laid the foundation of a new political order for the succeeding ages. The first free burghers have been the germ of our modern nations ; and on this basis have been formed in Europe such states as the middle ages never witnessed.

'The central power, viz. that of princes, recovered strength, and found itself able to put an end to that anarchy which marked the decay of the feudal system.

'Nobles become subjects, burghers become commercial, and cities become rich, presented new sources of public revenue ; sources that were certain and regular, by which the power of princes has been cemented. This power derived an accession, moreover, from the new order of the *third estate,* which took rank in civil society ; an order which the policy of princes opposed to the Nobility, with whom it had frequent contests.

'Thus this very Nobility, which by degrees ceased to be what it had been in the period of anarchy, saw created an opposition, or counterpoise to its power ; a counterpoise altogether necessary to the

the formation of that legal and constitutional state, in which all men are admitted to a certain equality of rights.

'It is thus that, by the slow march of amelioration in social institutions, and by the better spirit and principles which have been the result, we are justified in asserting that the benefits of the Crusades have extended even to the class of peasants. It is only in a well-organized state, in which the central power directs and vivifies the whole, that we perceive the value of agriculture, and the consideration which is due to the cultivators of the soil.

'The era of the Crusades saw in *Louis* IX. and in *Suger* a *Henry* IV. and a *Sully:* but ages must elapse before such men could accomplish all the good which was effected by Henry and his minister.

'As to the Hierarchy, we have seen all the advantages which it drew from the Crusades in establishing the supremacy of the Papal see over temporal sovereigns as well as over the church: but these same Crusades, by giving rise to a new civil order in Europe, were in the end fatal to ecclesiastical domination. When Kings became in fact to be Kings, the Popes could not remain what they were before.—Very soon did *Philip the Fair* humble the pontifical power in the person of *Boniface* VIII.

'After the same manner, the corporations, which at first took part with the Popes against the Emperors, in the end injured the cause of the sovereign pontiffs by favouring the authority of monarchs.

'The despotism exercised by Rome over conscience, the violent and coercive measures, the excommunications, the wars against heretics, the terrific nquisition, and its executioners,—in short, all those instruments which seemed to prop and to perpetuate the power of the Popes, served but to inflame the indignation of a more enlightened period, and to consummate the ruin of the hierarchy.

'Thus, after such various evils caused by these long wars, after so much blood spilt by them in Asia and in Europe, humanity will derive some consolation from their results; results for the most part slow, indeed, as derived from a crisis which had lasted for two centuries, and of which it required ages to complete the developement.'

The second part, *on Commerce and Industry*, is discussed with equal minuteness, and the inquiry undergoes the same ramifications: but we do not feel it necessary to present our readers with much more than a general view of this division of the subject. When we recollect that Europe is less rich than any of the other quarters of the globe in natural productions; that, previously to the discovery of the new world, and of the passage to the East round the Cape of Good Hope, almost the whole of its commerce was confined to the Mediterranean sea; and that the riches of India could only be brought to its shores by caravans over land; we can easily suppose that the intercourse of the western nations with the Levant was indeed very confined, and that the Crusades gave energies to commerce which were before unknown and at the time produced great effects. M. HEEREN has illustrated this

point with much ingenuity, in its several bearings; shewing in what way the cities of Italy and Marseilles established their relations and maintained their commerce with Constantinople, and with the cities of Palestine, Syria, and Egypt; and he adduces the origin of maritime law in the famous *Consolato del Mare*, about the middle of the thirteenth century, as an evidence of the extent to which the spirit of commerce was then diffused. It will not be required of us to trace the route of continental commerce which the author has pointed out, nor to explain its effect in rousing industry: but it may not be amiss to state one fact which history has recorded in relation to this branch of the inquiry. Silk-weaving, and the manufacture of silk-stuffs, were introduced into Italy during the era of the Crusades. 'We know that the Latins did not confine their exploits to the conquest of the Holy Land, but attacked the Greek empire. In 1148, Roger II. King of Sicily, having taken Corinth, Thebes, and Athens, then filled, as well as Byzantium, with flourishing manufactories of silk-stuffs, transported thence to Palermo the most able workmen, and charged them to instruct his subjects in their art.' Sugar also was brought at this time into Europe from the Levant, passing from Syria to Sicily, from Sicily to Madeira, and thence to the new world. 'Even in the fourteenth century, the consumption of sugar in Italy was immense; and the taste for sugared pastry and comfits was so prevalent that they grew into universal request.' Many other articles were introduced to the knowlege and use of the Europeans by their intercourse with the Orientals: but the author observes here, in general, that

'The happy influence of the Crusades on European commerce and industry consisted less in the introduction of new articles, whether natural or artificial, than in diffusing a more general use of those which were already known. Silk-stuffs, spices, perfumes, and other riches of the East, were current in Europe from the age of the Carlovingians: but these were not seen excepting in the courts of princes, or in the mansions of some great nobles. As soon, however, as, by means of the Crusades, the European cities were become the centres of activity, commerce, and riches, the luxury, which was before confined to courts, extended itself in every direction; and the mode of living experienced a change in all classes of society. Our cloathing, furniture, and food, altered from the fourteenth century. Architecture, till then rude, assumed a new appearance; and the European noble, prelate, and merchant, who had viewed the magnificent structures of the Orientals, or even of the Italians, which were so superior to those in the West, were desirous of constructing others that should be similar to them, and were not contented with the humble roofs of their ancestors.

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'Let no one, however, think that we wish to have it understood that these new enjoyments were in themselves a benefit. The real blessings hence derived consisted in the redoubled industry and exertion, the new movement which agitated humanity, the communication thus established between one people and another, the agreeable change of manners, and the progress of knowlege, which became extended and improved. The new wants, of which men contracted the habit, engaged them in a new employment of their powers; for they very soon perceived that exertion was necessary to enjoyment. They did not first calculate what would return them the greatest profit; they did not embarrass themselves with reckoning the quantity of their money, and by a short calculation the balance of their commerce: but they forced themselves to produce articles of exchange; and very soon the products of the industry of Italy, France, the Low Countries, and Germany, were brought to market in the East. In one word, the people were left to work for themselves, and they knew how to turn their labour to their advantage: for it may be laid down as a general maxim, that the people never do better than when they are left to do for themselves.'

This is a very sound principle; and it has often been remarked that governments always cause mischief when they interfere either with religion or with trade.

The last section of this essay, intended as a solution of that part of the question which respects the influence of the Crusades on *the progress of science and literature in Europe*, is less detailed than the preceding portions of the work: but, though M. HEEREN confesses that the half barbarian-crusaders did not seek the East with any views of intellectual improvement, and laments their destruction of the fine library of Constantinople, together with the rare monuments of science and of the arts, by the repeated conflagrations which they inflicted on that imperial city, (a loss irreparable to letters, and doubly grievous when the library of Alexandria was no more,) he nevertheless endeavours to give a favourable representation of the general result. He instances the culture of Greek literature, of philosophy, and of medicine, and especially of geography, history, and poetry, in consequence of these holy wars. We could have wished that he had bestowed more labour on the conclusion of his inquiry: but we must do him the justice to confess that, on the whole, we have perused his essay with much satisfaction; and that it is not unworthy of a place on the same shelf with the treatise by M. *Villers* on the Reformation of Luther.

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ART. III. *De l'Influence d'une grande Revolution, &c.; i. e.* On the Influence of a Great Revolution over Commerce, Agriculture, and the Arts. A discourse crowned by the Academy of Lyons, and dedicated to His Majesty the King of Holland. By P. LABOULINIERE, Principal Secretary to the Prefecture of the Department of the Upper Pyrenees. 8vo. pp. 312. Hague. 1808. Imported by Dulau and Co.

THE writer, who undertakes to describe the influence of a Revolution on the state of civil society, attempts a very difficult task. He ought to possess a full and accurate knowlege of history, an intimate acquaintance with the human mind, and a capacity of drawing, from these sources, profound and comprehensive conclusions. To give interest to so difficult a subject requires also no small degree of facility and skill in composition; as well as a length of time in application, which is seldom compatible with attention to other pursuits. Of these various requisites, a knowledge of history is perhaps the only one which M. LABOULINIERE sufficiently possesses. His official duties occupy, he informs us, a considerable portion of his time, and permitted him to allot only three months to the composition of this discourse. Although we have reason to believe that, like Cicero's oration for Milo, this essay sees the light in a more finished state than that in which it was first produced, it still bears many marks of a crude and ill-digested performance. The reasoning is neither well arranged nor sufficiently subdivided; the choice of words is not accurate; the sentences are long and complicated; and the reader is deprived of the aid of a table of contents throughout the most difficult part of the book, in which it is hardly possible for memory to supply the defect. Still, however, the author s intitled to praise for the extent of his erudition and the liberality of his views; and though the execution is defective, the spirit and tendency of the work have a claim to approbation.

Mons. LABOULINIERE divides his essay into three parts; the first of which is a history of the origin and progress of civilization, as connected with the progress of industry; the second, an account of the effects of a revolution on the state of society; and the third, a series of historical comments in support of his mode of reasoning. He has avoided all attempts to paint the shock of the revolutionary crisis, and has confined his observations to the calm which succeeds the storm. To endeavour to guide a nation during the continuance of the ferment would be a fruitless effort; events must have their course, and must be left, in a great measure, to work their own cure: it is only after the tempest has subsided, that the voice of instruction can be heard.

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The author remarks, (page 59,) in regard to the plan of his essay, that

'The question proposed may be considered under two points of view; either as restrained to one particular revolution, or as general, and applicable to all times and places. The former would be attended, in the discussion of facts, with a degree of precision of which the latter is scarcely capable; and I acknowlege that this accordingly was the point of view in which I first thought of treating it: but I have since judged it advisable to adopt the latter plan, and to lay down principles which, by their general nature, have a reference to all places and periods. Without adverting, then, to any particular country, or to any revolution of which it may have been the theatre, I shall treat of the means which *every* government may employ to advance agriculture, commerce, and the arts, whenever the state of the public mind is favourable to these philanthropic views.'

He then proceeds as follows:

'The most effectual means of favouring the progress of industry are, first, liberty, which calls forth the exercise of all human faculties; next, equality in law, which confers complete and entire security; and thirdly, justice on the part of government. If, under these circumstances, governments are really desirous to turn to account the disposition of their subjects, we know not any prodigy in the way of public improvement which they may not perform. The existence of a great man at the head of a government is in itself a revolution; which stamps an energy on the surrounding characters, and paves the way for the most beneficial changes. It deserves to be remarked that improvements are promoted less by action on the part of the ruler, than by a free permission to act granted to the people; and that regulating enactments are less wanted than a well secured independence. Let government avoid intermeddling with the interior of families, who will subsist without its interference, and who require nothing at its hands but protection and tranquillity. Rulers of nations! only remove the obstacles to the display of human industry, and you will soon perceive it take the most advantageous direction. If, farther, we provide a system of education fitted to enlighten mankind, to make them comprehend the dignity of their nature, and to banish pernicious superstitions; if we reward the authors of useful discoveries, and revere those men who are truly great; we shall have done all in our power for the promotion of industry, and shall find ourselves amply rewarded by the rapidity of its progress.'

After some more general arguments of this kind, the writer lays down a principle for the fundamental institutions of a well-governed state. He remarks that a political society can have no other aim than the advantage of the whole through the medium of the advantage of each individual; and that such must be the motive for establishing a government. It is of consequence, therefore, to make a distinction between the government and the state; a distinction which is not sufficiently observed by political writers. A state may be republican, though

though the form of government be monarchical, if we admit *Rousseau*'s definition of a republic, namely "that it is that system under which the rights of all are defined, and the free exercise of these rights is secured." In this way, and in this way alone, there exists a *res publica*, a common interest. Every other system is more or less a departure from this community of interest. If a particular class alone enjoys a free exercise of rights, the state is *aristocratical*; if one person alone enjoy this, the state is *despotic*. The attachment of a people to their government will naturally be greater or less, in porportion as this community of interest is possessed; and the political virtue, that has been characteristic of republics, will very speedily arise in any country to which this community of right shall be extended.—This discovery, that a state may enjoy liberty under a monarchical form of government, is very convenient for the author; who is evidently a sincere advocate for freedom, but, amid all his zeal, does not forget that he holds a place under *Bonaparte*.

M. Labouliniere's sentiments on the principles of commercial intercourse, between nation and nation, are just and liberal. He considers that spirit of rivalship, which creates a long list of exclusions and prohibitions, as disadvantageous to all parties. Similar obstacles to intercourse formerly subsisted between the different counties of the same kingdom: but they have been abolished; and experience has shewn the good effects of an unrestrained communication. A correspondent benefit would ensue to those nations which might abrogate the restrictions on their respective imports and exports. Different nations, like different provinces, have particular branches of commerce in which they are fitted to excel; and it is idle to aim at success in every branch, because each country has its inherent advantages which bid defiance to foreign competition. Nature has parcelled out her gifts in this manner, to establish among mankind a community of wants and enjoyments, and to inspire a fraternal feeling among us.

The true method, repeats the author, to create patriotism in a people is to grant them the free exercise of their industry. The heroism common in republics has no other source than this. It would arise everywhere under a similar system; everywhere men will be active, intrepid, and industrious, if the fruits of their labour are insured to them.

In the first part of this Essay, namely the account of the progress of civilization, much unnecessary argument is employed to prove what in reality requires no proof, that a civil state of society is preferable to the savage state. The author has studied *Rousseau*'s works, and is desirous of shewing that

he can detect error in that popular writer. The third division of the essay, the historical illustrations, is the best arranged part of the book, and evinces that, as far as the preliminary requisite of historical knowlege was concerned, M. LABOULINIERE was not inadequately prepared for his task. §

In the second part of the essay, (from page 52 to 110,) the influence of a Revolution on civilization is discussed. The extracts which we have given are taken from this part, and will serve to convey an idea of the *spirit* in which it is written. To go farther than this, and to attempt an analysis of the author's principles, would, we apprehend, be impractiable, since they do not seem to have existed in a distinct shape in his own mind. By relinquishing all allusion to the French Revolution, and venturing to discuss the subject on general views, he trode on very difficult ground; over which the profound philosopher alone can travel with advantage. All that we can communicate to our readers, therefore, as useful in this portion of the work, are the two general conclusions at which the writer arrives; — the first, already explained, is that agriculture, commerce, and the arts flourish in a state in proportion as that state enjoys freedom; — the second, that the mode, in which a revolution operates beneficially, is in the overthrow of antient prejudices, and in enabling governments to introduce bold and extensive improvements into the national system.

The academicians of Lyons, in assigning the prize to this essay, lay particular stress on the importance of political freedom. This expression of their feelings is one proof among many, which have been communicated to us, that the more enlightened part of the French nation are not duped by the artifices of *Bonaparte*; nor disposed permanently to resign, in favour of him and his family, the dear-bought advantages of the Revolution.—So far, we think, the gentlemen of Lyons are in the right: but in another passage of their report, in which they encroach on our department, and act the part of critics, we are less disposed to agree with them. They pronounce M. LABOULINIERE's style to be "natural, clear, and precise, but interspersed with very few figures." Now to us it appears rather the reverse of clearness and precision; and so far from being deficient in figurative language, it abounds with apostrophe, which, to our Northern imaginations, seems a rather bold figure for prose composition.

It will be inferred, from our remarks, that we consider this work as by no means a complete disquisition on the influence of a Revolution on Civil Society. The subject is of such great importance to the happiness of mankind, and so worthy of the

the talents of a first-rate writer, that it would afford us much pleasure to learn that it had attracted the attention of some author of celebrity. **Lo.**

ART. IV. *Voyage dans le Tyrol*, &c; *i. e.* A Tour in the Tyrol, to the Salt-mines of Salzburg and of Reichenhall, and through Part of Bavaria. By the *Chevalier* DE BRAY, Privy Counsellor of State to H. M. the King of Bavaria, &c. 12mo. pp. 254. Paris. 1808. Imported by Dulau and Co. Price 5s. sewed.

AMONG the Alpine regions of Europe, the Tyrol stands pre-eminent for the rich variety of its picturesque scenery. Swisserland, it is true, presents objects that are more stupendous: but, if the masses are more vast, the outline is not so broken, nor are the most impressive features of landscape so much blended and so fully brought within the range of the eye, as in the Tyrolean district. Here the traveller who delights in the union of the sublime and the beautiful is sure to receive the highest gratification: here mountains and defiles of the boldest character, *glaciers*, cataracts, and lakes of the most singular kind, with woods and valleys of a peculiar physiognomy, constitute a *tout ensemble*, within the scope also of distinct vision, which overwhelms the beholder with such impressions and feelings as no words can express. To the striking grandeur of the scenery is added a peculiarity of character in the inhabitants; who possess all the manly virtues of mountaineers; who are hardy, frugal, and industrious; who are at once ingenious, brave, and superstitious; and who cherish an ardent love of liberty, and the most enthusiastic attachment to their native hills.

In the Tyrol, then, nature and man both urge the most forcible claims to the attention of the philosopher, and open an ample fund from which he can richly repay himself. Often, therefore, as we have been summoned by travellers to repeat this journey, we are never sorry to receive a fresh invitation. By the account which the French editor gives of the work of M. DE BRAY, we were induced to expect much gratification from it; though the small size and humble appearance of the volume did not seem to justify so high an eulogy on the author, as 'that he had in his account omitted nothing, that he had said every thing in a few words, and said every thing well.' Yet, notwithstanding this declaration, by which we were prepared for something worth reading, we did not enter on the perusal of this little book with prepossessions that were fatal to the result. M. DE BRAY has indeed condensed much information and amusement in a very narrow space,

and has afforded a more distinct view of the Tyrol than is to be found in much larger and more pompous volumes. His account of the salt-mines and salt-works at Salzburg and at Reichenhall is so perspicuous, that the reader clearly apprehends the manner in which the salt is found embodied in the bowels of the earth, the mode in which the mines are worked, and the different processes employed for extracting the pure salt and fitting it for use. Human ingenuity, availing itself of the energies of nature, abridges human industry, and, by a judicious application of the mechanical powers, makes machinery play the part of hands and feet. At Reichenhall this truth is amply exemplified; where a common Bavarian carpenter, (another Brindley,) without education, has planned and constructed a complete piece of machinery, by which water is raised and distributed, saw-mills and forges are worked with precision, and the several articles necessary in the manufacture of salt are produced. The different galleries in these stupendous salt-mines are described by the Chevalier, both as to the effect of these subterraneous excavations on the mind of the traveller who explores them, and as to the energy of the people who are employed in them.

'The appearance of the interior of a mine is very striking. When we were conducted into it, the galleries were illuminated, and the eye could not reach to the end of these long subterranean alleys, which seemed to be the avenues of some temple consecrated to the infernal deities.—Nothing is more beautiful and impressive than the appearance of these vast caverns, and of the commodious galleries in which we pass without danger along them; where on all sides we are struck with the adventurous spirit and industry of the human race; where we observe the miners wandering about like shadows, or working like the Cyclops; where all the elements are employed to snatch from nature treasures which appear to be inexhaustible; where the thunder occasioned by the blowing up of the rocks, the deafening noise of the waters which rush along the subterraneous canals, the profound silence which succeeds the most terrific explosions, the dim light of the flambeaux, and the glitter of the crystals of salt reflecting the light; where in short, the *tout ensemble* forms a magic scene which at once captivates the imagination and promotes reflection.—In the chambers where they blow up the rock with gunpowder, round the fosse which has been excavated is carried a gallery from which the bottom cannot be perceived. Ten mines had now been charged, and the lights were extinguished before the blast was made. It is impossible to describe the effect of this explosion, of that sombre light which precedes it, of the subterranean thunder which follows it, and of the long and powerful shakes which are communicated to the side-walls of these dark caverns, the roofs of which tremble and vibrate like the covering of some enormous drum.—Here all is bustle, activity, and motion. As we pass through the long galleries, for the most part magnificently vaulted, we see enormous levers, pistons, and the long branches

of

of the pumps; vast cylinders in motion; and water rapidly flowing in long troughs of wood, and carried off by under-ground drains. Everywhere we observe the conduits of the saline waters leading to one common reservoir, though separated in many instances, on account of the different qualities of the brine: to be thence forced up by a pump to reservoirs above, where they undergo other operations — We seem here to be suddenly initiated into the secrets of those great laws of motion which govern the world, and admitted to contemplate the action of those immense wheels which move the machine of the universe.'

Many other observations are made on the properties, mode of working, and profits of these stupendous salt-mines; which we must refrain from transcribing, in order to attend the Chevalier in his farther rambles when he quits the shades and gains this upper world. Amusing as is his account of this region of darkness, we cannot say that it so highly pleases us as some of his above-ground pictures.

No sooner does the traveller emerge into day, than he takes us into an eminently romantic country; for not even Swisserland presents any thing more curious or attractive than the country of Salzburg, that of Berchtesgaden, and the mountainous part of Bavaria. At a small distance from Berchtesgaden, is a celebrated lake, which the tourist in course visits, and the scenery of which he has endeavoured to pourtray in description. Whether any verbal painting can convey an adequate idea of the lake itself, and of the assemblage of wonders which surround it, may be doubted: but the detail of M. De Bray would certainly furnish the landscape-painter with materials for a very sublime composition. Our readers shall see the picture of the lake of Kœnigssée, or St. Barthélemy, as it is sketched in the small volume before us:

'I do not believe that a lake exists which is so wonderfully shut in as that of Kœnigssée. Immense mountains, running up to a point, inclose it on every side; while their bases reach to the bottom of the waters, whose gloomy though pure surface reflects their lofty summits. The declivity of these eternal walls is so sharp, that it is impossible to carry a walk round on the borders of the lake. On all parts to the right, its shores are inaccessible. That side, washed by torrents of rain and snow, produces only a few stunted pines and some slender herbage. The eastern side is less bold and more wooded, but excessively steep, and can be ascended only by men who are accustomed to climb mountains and to brave the sight of their precipices. Often from the middle of the lake we observe some *Chamois* running and skipping about; for nothing can equal the agility and nimbleness of these animals, which leap the sharpest rocks, and seem to hover over their summits. The most intrepid hunter with difficulty pursues them into their formidable retreats; and sometimes, when hard-pressed, they will throw themselves from a great height into the water

water of the lake, there encountering other enemies who follow them in small boats, when they endeavour to escape by swimming.

'The two enormous walls, which nature has placed on the two sides of this lake, so completely confine it as to cause an invariable calm and freshness to prevail. The sun can only for a few hours warm its waters, and their excessive depth contributes also to maintain a coldness which is injurious to the propagation of fish. Many streams precipitate themselves from the top of the mountains, falling in cascades almost perpendicular into the lake, which at a distance resemble long ribbands of silver playing over masses of verdure. One of these cascades falls from an elevation of more than 300 feet. Nothing, however, can equal the beauty of that which we discover above the peninsula of St. Barthélemy. It is formed by a stream of which the current is dammed up by a sluice, in order to float down the wood which is felled in the mountains. The spectator places himself on a bank directly opposite to the spot at which the torrent falls into the lake. The usual flow of water forms a very beautiful spectacle: but, at a given signal, when the sluices are opened, we perceive above the tops of the highest trees a frightful body of white foam, like snow, pushing irresistibly forwards. It bounds, it precipitates itself in murmurs, it divides, it dashes in a thousand different forms on the rocks which oppose its course, and falls from a perpendicular height of 240 feet into the vast depth of the Kœnigssée.—In the season for felling timber, the workmen collect whole forests in the basins which are above the sluices; and, as soon as these are opened, the wood, thus formed into masses, is carried down by the torrent, descending with a horrible crash, and describing vast parabolas as they are thrown at a distance into the water of the lake. At the moment when this mass precipitates itself, a gloomy murmur is heard, the forest appears agitated by a sudden tempest, the trees hang their humid heads, and a terrible storm seems to be approaching. In fact, as soon as the torrent has reached the Kœnigssée, a violent rumbling wind scatters every thing around it; and the waters of the lake are so strongly agitated, that it would be dangerous to be near the place of its fall. At the distance of more than 200 toises, or 400 yards, our boat was violently shaken, we were inundated with a humid dust, and felt a sudden cold: but the astonishment excited by so beautiful a spectacle engrossed every other faculty, and we could not remove our eyes from so magnificent a picture, which was enlarged in the imagination. Here let us listen with rapture to that sublime voice, which nature makes heard only in desarts and vast solitudes.

'The convent of St. Barthélemy is indeed the only edifice to be seen in this grand and majestic amphitheatre; and its solitary position seems to add to the reflective incitements of the spot, and to speak powerfully to the mind of the spectator. I know not by what melancholy disposition I then painted to myself the pious recluses rambling on these contemplative shores: but I transported myself in idea to this holy retreat, and traversed these uninhabited rocks and shores, where the noise of waters and of winds brings to remembrance a tumultuous and agitated life. Here all is concentrated in one single

idea. The immensity of nature typifies the eternity of its Author. Man alone, in the midst of such grand objects, blushes for a moment at his insignificance: but, proud to feel in himself the faculty of admiring them, he soon launches into the highest regions of thought. Thus he figures to himself a world still more grand, and pictures still more magnificent, which, a secret voice whispers to him, he shall be called one day to enjoy. Now, all that was before astonishing sinks in his estimation, and this sole thought remains, that God is greater than all the objects with which we are surrounded.'

The author apologizes for the warm enthusiasm of these reflections: but scenery such as he has delineated cannot be surveyed without strong emotion; and we should not envy the *temperament* of that man who could contemplate nature in its utmost sublimity, without ascending in thought to the throne of Nature's God. Such a spot as the lake of Königssée would be a bad closet for an atheist.

Quitting Berchtesgaden, the tourist proceeds to Traunstein and to Rosenheim, between which places is the largest lake in Bavaria, called Chiemsee, 20 leagues round; and, crossing the Inn, he stays a few days at Munich.

Chapter II. includes a tour to the upper Iser, and into the county of Werdenfels. Among other notices, it contains an enumeration of the beautiful alpine plants which are to be found in the Tyrol. Ascending the high mountains, M. De Bray gives a sketch of the landscape from their summits; and, in speaking of the peasantry who inhabit them, he does not forget to inform us how much their happiness is promoted by the pure passion of love.

In the third chapter, we are presented with various details on statistics, geography, and morals, chiefly relative to the Tyrol. These, however honourable to the Tyrolean character, afford no inviting account of the country as a place of permanent residence. A wild and romantic region is not productive. The people of the Tyrol are scantily supplied: in the elevated vallies, the prevalence of cold obstructs vegetation; and only by industry and temporary emigrations, the inhabitants obtain a supply of necessaries; yet they love their country, never entirely quit it, and have high ideas of liberty. Having great command of water, the Tyrolese avail themselves of this circumstance in the erection of mills, which are usual appendages to the cottages; and to such an extent is machinery carried, that an instance is given of a cradle being rocked by a rope connected with one of these mills. We should be betrayed into an immoderate length, were we to copy the traits of character contained in this part of the work; and we can only state from it that the Tyrol, not including the Voralberg, contains 480 square

square miles, and that the population was estimated in 1801 (the time of this excursion) at 700,000.

We are conducted, in the last chapter of this volume, through the largest portion of the Tyrol, from Mittenwalde to Zirl, Inspruck, Brenner, Sterzingen, and Brixen, to Bolzano or Botzen. After having retraced the same route, M. De Bray visits a portion of Bavaria, in the vicinity of Munich, of which he affords the most pleasing description; comparing the country from Weilheim to Stahremberg, to our Blenheim park and Richmond. Nothing, indeed, appears to escape his observation which is worthy of notice, and we seem to accompany him as he proceeds. He speaks of the physiognomy of the Tyroleans as having an expression of something gay and open, and as displaying a character strongly marked. Of Inspruck, the capital, which is surrounded on all sides by immense mountains, he states that 'it contains some noblesse, but few people of fortune. The noblesse of the Tyrol have little wealth, and are much in debt. The nature of the country in some measure excludes great possessions.' The inns, however, are reported to be tolerable, and the reception of the traveller pleasant. We are advised not to overlook the brilliant glacier of Ferner, and other striking objects. Through the whole route such wonders present themselves, that it is impossible for the reader not to envy the Chevalier the pleasure of this excursion, and to wish that his account had been more minute: but brevity is a more pardonable and less frequent fault than dull prolixity.

Mo-y.

Art. V. *Dictionnaire raisonné des Onomatopées Françaises, &c.; i. e.* An explanatory Dictionary of French Words formed by Onomatopœa; by Charles Nodier. Adopted by the Committee of Public Instruction, for the Libraries of the Lyceums. 8vo. pp. 220. Paris. 1808.

It is natural that a considerable part of every language, in its infancy, should be formed by the process called *Onomatopœa;* which signifies, according to the modern usage, though not in the original meaning of that compound phrase, the imitation of things by the words expressing them: but, as the machinery of language becomes more complicated, its rules and usages entirely arbitrary, and its abstractions infinitely multiplied, the new terms which are from time to time introduced will probably have more frequent reference to the existing nomenclature, with which all are conversant in nearly an equal degree, than to any supposed agreement between the sound and the sense, which, though founded in nature, must be always

loose and uncertain, and subject to incessant variations, from the different manner in which the senses of different persons are likely to be affected by external objects. Some classes of words, however, which are formed on the principle of imitation, can scarcely fail to stand their ground, in spite of every change; as when they are borrowed from the first and simplest exclamations of children,—from the more peculiar cries of animals,—and from the striking phænomena of nature, which affect the hearing. Thus, the names descriptive of the parental relation are almost universally the same; the cock, the owl, and the cuckoo, in most of the European tongues, have appellations which echo to their screams; while the *torrent thunders* down from the mountains in sounds corresponding to its *stunning murmurs*. Associations like these appear to be almost unavoidable; but many others of a more accidental nature, and which are connected by a slighter tie, are easily displaced by the various causes that influence the formation of languages. Thus, in French, the imitative power of the verb *écraser* (to express the *crash* that accompanies a *break* or *fracture*) is nearly lost in its synonyme *casser*; the *grating* of the Latin *serra* is not discernible in the French *scie*, or the English *saw*; and the *gugling* or *gurgling* of liquor poured out of a bottle, in French *glouglou*, has no antitype in our generally received modern word, *to decant*. Again, it may be observed that, as the imitation performed by pronouncing a word is momentary, different parts of a successive operation will be imitated by different words. *Ecracher* expresses the same idea as *to spit*: but the former relates to the collecting of the saliva, and the latter to its extrusion:—*tousser* is synonimous with *to cough*, but these two words are derived from two different modes of the same action:—while it is clear that all the four words fall strictly within the description of *Onomatopœa*.

M. Nodier has executed the humble but, he hopes, not useless task of arranging the several French words which owe their existence to the principle above explained. We are rather surprised at finding them so numerous; since, after all justifiable deductions on the score of fanciful analogies and overstrained ingenuity, the soberest reader will hardly deny that a very large majority of the words noticed by this author fairly belong to his subject. The whole number is considerably above four hundred; and it has seldom fallen to our lot to examine an etymological system founded on a surer basis, or conducted in a more reasonable manner. Without endeavouring, like the ingenious Mr. Whiter, to involve metaphysical abstractions in elementary sounds, and to endow the unconscious vowels and consonants with moral properties, he traces all imitation to the relation subsisting

subsisting between certain sounds and our sensations: those in particular that are appropriate to the hearing, to which all speech is addressed, and by which all the spoken signs of objects are transmitted. 'Sounds cannot of themselves express the sensations of sight, of taste, of the touch, of the smell: but these sensations may be compared to a certain point with those of hearing, and manifested by their assistance;' and by metaphors the most natural and easy*, (for they abound in the primitive languages and in the prattling of children,) terms peculiar to one sense are made subservient to an expression of the effects created by others. Some words will be produced by a great variety of analogies, of which the several combinations may exercise the curiosity of the student; while their origin, lost in remote antiquity, baffles his pursuit.

Exceptions to the author's rational style of inquiry may certainly be detected; but they occur generally in the notes or in the preface. In one of the former he acquaints his readers that *sag*, the root of a whole forest of luxuriant branches, in *its proper sense* represents an *arrow*. Hence he deduces the verb *to sack*, because cities that are sacked have been first taken by means of arrows, or *sags*. Hence also *sanguis*, because blood flows from wounds made by arrows. Hence too *sagax*, discerning, because the sight *darts* its rays with the rapidity of an arrow.—Is not this extravagant? Yet it is less so than the notion that οφις, the Greek word for a *snake*, is derived from the visible resemblance of the letter φ to the folds of that reptile; or the derivation of the ψ from the form of a bow and arrow; and the deduction of *teat* and *têton* from the Greek *theta*, of which the character, Θ, is said to be a perfect portrait of the human breast and nipple. Indeed, we are not without our fears for this poor gentlemen's sanity, when he regularly undertakes the great work which he obscurely promises, on hieroglyphics and alphabetical characters. Few subjects can present greater stumbling blocks to learning and ingenuity.

The same volume, which contains the extraordinary positions here quoted, expresses great astonishment at some of the mistakes committed by *Menage* and Count *de Gebelin;* exposes with humour the absurdity of contracting *st* from *silentium tene*; and laughs at the descent of Mademoiselle *Poupée* (the French name for a doll) from the Empress Poppæa. Indeed, we have often observed that etymologists are most severe in discerning the

* This is singularly exemplified in Locke's blind man, who likened scarlet to the sound of a trumpet; and in *Massieu*, the celebrated deaf and dumb pupil of *Sicard*, who, on the contrary, could form no notion of that animating sound, but such as was analogous to a scarlet colour.

moat in a brother's eye, when the beam is most conspicuous in their own:—a consideration which deters us from announcing certain discoveries that seem to have occurred to ourselves in examining M. NODIER's work.

Let us, however, again acknowlege that these deviations from good sense are rare, and that the greater part of this dictionary is both reasonable and useful. We ought likewise to add that the writer's general observations on literature are in a very sensible strain, and will be perused with satisfaction.—It is difficult to translate any extract from pages which are exclusively and critically conversant with the French idiom: but we are strongly tempted to present our readers with at least a prose version of a song of old *Ronsard*, who was once called the prince of poets, but is now completely despised. His address to the Lark is one of the few of his compositions that are capable of giving pleasure to a modern Frenchman, and it is cited by the present writer to illustrate the words *turlut*, a species of lark so called from its note, and *tire-lire*, which imitates that note, like Shakspeare's *tirra-lirra*.

'O Lark, how I envy thy happy life, who singest of love from the peep of dawn, shaking off in the air the dew in which thy wings are bathed! Before Phœbus is risen, thou raisest thy body, all washed, to wipe it in the clouds. Trembling on thy little wing, and rising by short bounds, thou utterest in the air such sweet melodies, composed of thy *tirra lirra*, that not a lover can hear thee without wishing to become such a bird as thou art. When thy chaunt has long amused thee, thou droppest like a ball of thread, which a young maiden in the evening lets fall from her distaff, when she sleeps by the fire side, sinking her ear upon her shoulder; or when, in the day time, spinning, she sees her lover approach unexpected, and bashfully casts down her eyes, while the thread which she has wound falls from her hand, and rolls far away untwisted at her feet.'

M. NODIER observes that this picture is truly in the antique taste, and one of the most graceful that can be imagined. Perhaps some of our readers may deem the whole song worth translating into verse.

We are happy to learn that a new Dictionary is meditated by the literary class of the French Institute. The Encyclopædia of words, as of sciences, ought to be periodically renewed, according to the improvements of art, and the fluctuations produced by time.

Den.

ART.

ART. VI. *Correspondance inédite de Madame* DU DEFFAND, &c.; *i. e.* The hitherto unpublished Correspondence of Madame DU DEFFAND with *D'Alembert, Montesquieu*, the President *Hénault*, the Dutchess *du Maine*, Mesdames *de Choiseul* and *de Staal*, the Marquis *d'Argens*, the Chevalier *d'Aydie*, &c. 3 vols. 12mo. Paris. Reprinted in London by Colburn. Price 15s.

ART. VII. *Lettres de Mademoiselle* DE L'ESPINASSE, &c.; *i.e.* Letters of Mademoiselle DE L'ESPINASSE, written from the Year 1773 to 1776. With two Chapters by the same Author, after the Manner of Sterne's Sentimental Journey. 2 vols. 12mo. Paris. Re-printed in London by Deconchy. Price 15s.

THE first half of the eighteenth century might be called the age of *Memoirs*; and the latter may be distinguished by that of *Letters*, or, to prevent mistakes, of *Epistles*. We hope that the nineteenth century will unite these two methods of recording a life and developing a character, for which purpose either of them singly appears to us insufficient: but, in the mean time, let us be thankful for the entertainment which may be derived from the correspondence of persons who were conspicuous for rank, wit, cultivated understanding, literary influence, and for that extensive acquaintance with eminent persons in every part of Europe, which those advantages commanded in the state of politics that prevailed within the memory of many among us.

When Paris was indisputably the capital of the literary world, on account of the universality of the French language, and its own central situation on the continent, (to say nothing of the admirable variety of talents which illustrated its society,) the two ladies, whose epistolary works lie before us, were the boast of that metropolis. Their *dîners*, their *soirées*, and their *soupers*, were crowded with all that was brilliant and accomplished, not more among their countrymen, than among those foreigners who wished to acquire the true polish of travelling.

The *Marquise* DU DEFFAND was all point and vivacity, all acuteness and good sense. Her remarks were contemplated for their depth of reflection, and repeated for their felicity of phrase. The extraordinary powers of her conversation, in attracting and fixing the minds of her hearers, are equally manifested by the daubing panegyrics of some of her admirers and the well-turned compliments of others. As a companion, she appears not to have been more fascinating in a first interview, than sure of confirming her influence in proportion to the length of the intimacy. To the great names of her devoted correspondents announced in the title-page, may be added those of *Bernstorff*, *Scheffer*, and *Voltaire*; among our own countrymen, the Earls of Bath (Pulteney), Holdernesse, and

Bulkely, with probably many others whose letters have accidentally perished; and the highly respected Lord Cornbury, during his long sojourn at Paris, appears to have enjoyed her friendship. This lady retained her empire over the minds of the most enlightened of mankind for many years, and died in 1780 at the age of eighty-four. Though deprived of the blessing of sight during the last thirty years of her life, her powers of amusing and the charms of her conversation underwent no diminution from that afflicting circumstance. Yet no person living was ever less *amiable*;—perfectly *aimable*, indeed, in the modern sense of that epithet, (which is applied by Frenchmen exclusively to those who are endowed with talents for pleasing in company, and with which they sometimes close an abstract of the most unprincipled, savage, and perfidious character,) but destitute of all the essential qualities which give happiness to domestic society, and sacredness to confidential friendship. A short notice of her life details a few anecdotes, which place beyond a doubt the possibility of uniting the least estimable and the most agreeable traits.

De La Harpe, speaking of her, observed that it was difficult to have less sensibility and more selfishness. M. *de Pont-de-Veyle*, who lived with her many years, had nearly the same character; and this little dialogue is said to have one day passed between them: "*Pont-de-Veyle*, since we have known each other, there has never been a moment's interruption to our friendship."—"No, Madam."—"May not this be because we have not the least regard for each other?"—"I think it is very likely, Madam." This total absence of hypocrisy is perhaps intitled to some praise, among a people who are so fond of the cant of sensibility. When *Pont-de-Veyle* died, *la Harpe* tells us that his dear female friend came to sup in a large company, where every one consoled her for her loss. "Alas!" said she, "he died at six o'clock; otherwise, you would not have seen me here." These were her very words, and she supped as usual, that is extremely well, for she was a great *gourmande*; and it seems that, with all the infirmities of age upon her, the *petit soupers* were not discontinued to the last. "Let me have good cheer," said she to her cook, "I feel the want of company more than ever."

Such was the heart of this celebrated woman: but her mind was of the highest order. We only regret that these volumes contain so few of its productions, and are so much occupied by the multifarious and ill-arranged letters of the numerous persons with whom her pen preserved her acquaintance. We do not think that a twentieth part of their contents are her composition; and the larger half of those which are written by her

her is the less interesting from being a correspondence purely of a private nature, addressed to the President *Hénault*, during a month's absence at a watering-place, to which she betook herself, in the language of the President, "*pour une grosseur.*" This correspondence is as old as 1742, and furnishes scarcely a single extract by which we can hope to convey much amusement, unless it may be drawn from the whimsical complaints made by the Marquise against her humble companion, Madame *Pequigni:*

"Let us come to a much more interesting subject, I mean my companion. O my God! how she disgusts me! she is positively mad; she has no stated hours for her meals; she breakfasted at Gisors at eight on cold veal, afterward had a sop in the pan, then large biscuits, &c. &c. She pretends to have imagination, and to see every thing under a peculiar aspect; and, having no original ideas, she makes up for them by whimsical expressions, under the pretext of being perfectly natural. She tells me of all her fancies, in assuring me that she consults only my convenience, but I am afraid of becoming *her* humble companion.—She tried just now to establish herself in my apartment, to take her meals: but I told her that I was going to write, and begged her to inform Madame *Laroche* when she would eat, what she would eat, and where she would eat, and said that I expected the same liberty.

"She made me sit at table with her to day *tête-à-tête* for full an hour and a quarter to see her pick, suck, and eat all that she at first refused: she is insupportable; I tell you so for the last time, for I will not permit myself to speak of her any more; I feel it would sound ill, living under the same roof, and eating off the same cloth. O what a roof! and what a cloth! If I ever quit this place, never will I return to it."

Notwithstanding this courteous resolution, the aukward *Pequigni* hardly escapes the satire of her penetrating companion in a single succeeding letter: but the prudent lady begs her friend not to tell Madame *de Luynes* of her dissatisfaction: "it is dangerous to tell her what one thinks: it is furnishing *her with arms against oneself*, which she uses according to her caprice; tell her only that there appears no great fondness on my part, *that I speak very highly of her*, but that you doubt whether a very intimate union will ever be formed between us." This little *ruse* of a great lady is followed by another, which is not less entertaining: "Tell me all the news, even politics; this will secure for me a superiority, of which I avail myself so *as not to rise from my arm-chair*, not to return visits," &c.

Much liveliness is exhibited in Madame DU DEFFAND'S portraits scattered through this series of letters: but, when the originals are totally unknown to the reader, he can feel little interest in the copy. The extreme freedom, that pervades

vades the epistolary dialogues, between a gentleman and a lady, might be proved by more examples than we should find it quite pleasant to make; and one will be sufficient, in which we meet with the oddest reflection on Death that ever perhaps proceeded from a female pen:

"Do you think that I shall ever see you again? do you think that I shall ever return to *la rue de Beaune?* do you think that I shall once more sup in your company? All my fear is that I shall die in this place: it would be a sad destiny to be interred in the burying ground of the Capuchins, and to be bedewed by the ——— (in French, *pissat*) of all the inhabitants of Amiens, Abbeville, Orleans," &c.

This moving "*Meditation among the Tombs*," which escaped the vigilant Hervey, gives a new and certainly a most melancholy picture of a *watery grave!*

We find no more passages in the *letters* of Madame. DU DEFFAND that we can present to the reader's notice: but one of several portraits executed at the end of the work is so bold, lively, and discriminating, that it *must* be a likeness. It is taken from the Chevalier *d'Aydie*.

"He has a warm, a strong, and a vigorous understanding; every thing in him has the force and the truth of sentiment. It was said of *Fontenelle* that, instead of a heart, he had a double portion of brains: the contrary of this would define the Chevaliar *d'Aydie*.

"His ideas have never been subtilized and chilled by vain metaphysics; all is first impression with him; his phraseology is strong and energetic; and if he is sometimes embarrassed in choosing the word best adapted to his thought, the hesitation gives more spring and more warmth to his language. From nobody does he borrow ideas, opinions, or manners; what he thinks, as well as what he says, is always original and natural; in short, the Chevalier *d'Aydie* demonstrates that the language of passion is the only sublime and genuine eloquence.

"But the heart has not the faculty of always feeling; it has moments of repose and inaction. Then the Chevalier is not the same person; his lights are extinguished; involved in darkness, if he speaks, it is no longer with the same eloquence; his ideas have not the same justice, nor his expressions the same energy, they are only exaggerated: one sees that he is seeking, and unable to find, himself: the original has disappeared, and the copy alone remains.

"Though the Chevalier *d'Aydie* is full of passion, yet he is not the most tender man in the world, nor the most capable of attachment; he is affected by too many different objects, to be constantly actuated by any one in particular; he is accessible to every sort of impression; merit, of whatever nature, excites in him the emotions of sensibility; in his company we enjoy the pleasure of learning our own value by the delight which he shews; and this kind of approbation is much more flattering than that which is granted by the understanding, without the participation of the heart.

"The Chevalier cannot be a calm spectator of the follies of mankind; whatever violates probity, becomes his individual quarrel; without

without pity for vices, or indulgence for absurdities, he is the terror of fools and knaves. They attack him on the consciousness and the ostentation of his morality: they say that the truly virtuous are more indulgent, more easy, and more simple.

"He is too susceptible of transient emotions to have the most even temper: but his inequalities are rather agreeable than distressing. Melancholy without being dejected, misanthropic but not rude, always sincere and original in his various changes, he pleases by his peculiar defects, and we should be sorry to see him more perfect than he is."

From the very miscellaneous correspondences comprized in these volumes between men of the highest reputation, and frequently bearing no relation to the lady who has been made to stand godmother to them, we have not room to make numerous extracts, though we have found many extremely entertaining passages. *D'Alembert* appears to great advantage: but we must not omit the opportunity of inserting two letters from *Montesquieu*, which appear to us highly and agreeably characteristic. They explain their own subjects. The first is addressed to the President *Hénault*.

"Most willingly, my illustrious brother President, would I give three or four books of the *Spirit of Laws*, to be able to write such a letter as yours; and to your sentiments of esteem I return a great deal of admiration. You restore life to my soul, which is languishing and dead, and incapable of any thing but repose. To have had the power of amusing you at Compiègne is real glory for me. My dear President, allow me to love you, allow me to remember the charms of your society, as we remember the places which we have known in our youth, when we exclaim—"I then was happy!"—You give serious lectures to the court, without losing any of your agreeable qualities; and I, having nothing to do, cannot resolve on doing any thing. I have always felt this: the less we labour, the less we have the power of labouring. You are in the region of changes: but here, around us, every thing is motionless. The marine, foreign affairs, finances,—all appears to us the same thing: it is true that we have no great delicacy of *tact*. I hear that we have had at Bourdeaux several counsellors of the parliament of Paris, who, since the vacation, are come to admire the beauties of our city; and a city to which we are not banished has more beauties than another. My dear President, I will love you as long as I live. "Montesquieu."

The following extract is from a letter addressed by the same great man to *D'Alembert*, in 1753, when the latter was engaged with *Diderot* in preparing the *Encyclopédie*:

——"You have imparted great pleasure to me. I have perused and reperused your preliminary discourse: it is powerful, enchanting, precise, with more thoughts than words, and sentiments worthy of the thoughts, and I could never tire of praising it.

"As to my introduction into the *Encyclopédie*, it is a noble palace in which I should be proud to set my foot: but as to the two articles, *Democracy* and *Despotism*, I would rather not take them; I have already drawn on my brains for their whole contents on those subjects. My understand-

understanding is a mould, which produces always the same images: I could only say what I had said before, and should repeat it probably in a worse style. If you will have me, leave to my own mind the choice of some articles, and that choice shall be made at Madame *du Deffand's* over a glass of Marasquino. Father *Castel* says that he cannot correct, because, in correcting his work, he makes it quite different; for my part, I cannot correct because I always sing the same tune. It occurs to me that I may possibly take the article of *Taste*, and I shall prove that *difficile est propriè communia dicere.*"

In *billets* of gallantry and sprightliness, the President is not so much at home; yet nearly all these letters are excellent, though in the highest degree desultory:—but it is time to pass to the second collection announced at the head of this article,

"A contrast wide as wintry storms and spring."

Madame DU DEFFAND, when first deprived of her eye-sight, prevailed on Mademoiselle DE L'ESPINASSE, who had been educated at a convent, without ever knowing her parents or even who they were, to live at her house and alleviate her sufferings by reading and writing for her. Mademoiselle soon displayed taste and talents equal to those of her protectress, and was moreover young, handsome, and *new*. It is not wonderful, then, that the inconstant *literati* transferred a great part of their admiration to the more agreeable object; nor that Madame DU DEFFAND soon dismissed and never forgave her. It is testified by *la Harpe* and by *Marmontel* that Mad. DU D.'s conduct was brutal and insulting; and she even went so far as to call on *d'Alembert* to make his election between renouncing his long established intimacy with her, and resolving to forego the society of the youthful L'ESPINASSE. His choice most probably confounded her, since he preferred his new acquaintance at that price, without a moment's hesitation; and it is singular that, in an illness which afterward attacked him, he resided in the house and was restored by the assiduous kindness of his grateful friend. It is still more singular that he should never afterward leave her; and that this Platonic union, continued for many years under the same roof, never occasioned the smallest scandal or suspicion.

The above details are taken from the two *notices* prefixed to these respective publications. We are enabled to add, from a note that occurs in M. *Grimoard's* late edition of Lord Bolingbroke's Letters *, (tom. 2. p. 432.) the following curious particulars:

"Madame *de Tencin*, one of his lordship's friends and mistresses, the sister of his most constant correspondent Madame *de Ferriol*, having taken the veil at an early age, procured a dispensation

* See the 1st. Article in this Appendix.

from

from her vows, and was famous for gallantry, ambition, brokerage of money, (a favourite employment of the French nobility at the time of *Law*'s unbounded influence at Paris,) politics, and literature. She had an amour with M. *Camus Destouches*, which gave birth to this very *D'Alembert*, whom she wholly neglected: but his father, in causing him to be exposed, assigned him a pension of 1200 frances, and gave a note with the necessary authority for receiving that sum, to whatever person should maintain him. The child was picked up and bred by a woman who sold glass. It was afterward his whimsical destiny to form an intimate connection with *Mademoiselle de l'Espinasse*, who died in June 1776, and with whom at last he lodged: *she was the bastard of the Cardinal de Tencin*, as *D'Alembert* was of Madame *de Tencin*, the sister of that prelate; — a most singular identity of origin and sort of relationship, considering the intimacy of these two individuals, of which that relationship was neither the cause nor the principle. They had become acquainted at the house of Madame *du Deffand*, where Mademoiselle *de l' Espinasse served her apprenticeship* of *bel esprit*."

From some expressions in the biographical notices, we apprehend that these first cousins, the illegitimate children of the Cardinal and the *Chanolnesse*, were always ignorant of their relationship; to which no allusion is ever made by either *La Harpe* or *Marmontel*, nor by the lady herself in the course of these letters, though the name of her inmate repeatedly occurs in them. Will this curious fact be quoted in support of the theory of natural affection? — many theories have been built on a less reasonable basis.

The house of Mademoiselle DE L'ESPINASSE, thus tenanted, became, after her separation from her former friend, the resort of the most brilliant literary society which Paris could boast; yet we confess that her letters have entirely disappointed us. They have none of that variety which forms the best charm of a correspondence, but are all addressed to a single person, whose answers do not appear, and are full of the most resolute love-making ever evinced by woman to man since the amours of Calypso and Ulysses. They may perhaps display great force of sentimental language, and great felicity in analyzing the soft emotions: but, on the whole, we think that they are calculated to fatigue English readers by their monotony, and to disgust them by their want of delicacy. We do not mean that *decency* is ever violated: but the lady's vehement declarations of the most tender sentiments, and her importunate demands of a return to them, are not consistent with English old-fashioned feelings of propriety; which are the more severely shocked, inasmuch as the correspondence begins soon after the death of a former lover, to whom the lady professes inviolable attachment, and continues in spite of the intervening marriage to another woman of the Phaon of this modern Sappho: who is

said by *Marmontel* to have rivalled the Lesbian poetess in the possession of an "ardent soul and an inflammable imagination."

It should not be forgotten that, when these letters were composed, the writer was not far from fifty years old, and had lost all pretensions to beauty by the ravages of the small-pox. They also contain various particulars which are more fit to be laid before a physician than a lover:—despair goes hand-in-hand with opium;—the sufferings of the heart are balanced by those of the chest;—and the sad victim of an unfortunate passion describes herself as at once coughing and sighing, oppressed with phlegm and drowned in floods of tears. While wounded affection sacrifices every hope of happiness, "the stomach makes a surrender of all the dinner which it has admitted;" and the most uncontroulable emotions of disappointed love are (actually!) cut short by a sudden and still more dreadful attack on the bowels! Our readers have perhaps already exclaimed, "Something too much of this:" but we could easily have produced many similar examples. Notwithstanding, the letters can hardly fail to excite compassion for the state of mind which produced them: but it will be a compassion unmingled with any one agreeable sensation.

The two chapters in imitation of the manner of Sterne are pretty and pathetic: but they are more like "*l'Ami des Enfans*" of *Berquin*, than the inimitable Journey of our English Yorick.

Den.

Art. VIII. *Du Cotonnier et de sa Culture*, &c. *i. e.* Of the Cotton Plant and its Cultivation, or a Treatise on the different Species of Cotton Plants, on the possibility and the Means of Naturalizing that Shrub in France, on its Culture in different Countries, especially in the South of Europe, and on the Economical and Commercial Properties and Advantages of Cotton. By Charles Philibert de Lasteyrie, Member of various Literary, Philosophical, and Agricultural Societies. With three Plates. 8vo. pp. 454. Paris. 1808. Imported by Dulau and Co. Price 12s. sewed.

This is an extremely sensible and judicious treatise, well stored with the result of much accurate personal observation and research, and worthy of being attentively studied by all who are interested in cotton-plantations. The work consists of three parts; the first of which is intitled *General Considerations on the Cotton-plant*; the second treats of its culture in the warmer climates of Europe; and the third, of the practical modes of raising it in different countries.

Under

Under his General Considerations, the author very dispassionately weighs the practicability and the means of obtaining cotton-crops in France, the various advantages to be derived from an extension of this branch of husbandry, and the different species or varieties of the plant, with their appropriate qualities and habitations.—The topics discussed in the second part are, climate, exposure, soil, preparation of the ground, manure, choice and preparation of seed, the proper season for sowing, distance between the plants, mode of sowing and of forming plantations, beds, nurseries, transplanting, treatment of the crop when growing and when in blossom, the injuries to which it is liable from unfavourable weather and insects, reaping, modes of separating the seeds and extraneous matters from the wool, calculation of expences and nett profit, the particular attentions which are requisite for the healthy growth of the perennial species during the second and subsequent years, the mixture and rotation of crops, and the mode of culture which seems to be the best adapted to the latitude of Southern Europe. The third part treats of the culture of this plant in Sicily, Malta, the Levant, Egypt, China, Cochin-China, the West Indies, Cayenne, and Surinam.

From an entire conviction that our general readers would scarcely thank us for any detailed comment on this valuable publication, and that those who are more immediately concerned can be essentially benefited only by having recourse to the ungarbled text, we shall content ourselves with an extract from the supplement; which exhibits the results of experiments made in several of the departments of France in 1807, notwithstanding the late distribution of seed on the part of the government, and the inexperience of many of the farmers:

'*Alps* (*Lower*). From some trials made in the fifth *arrondissement*, and in the southern parts of the third, we are induced to believe that the culture of the cotton-plant may be there successfully established.

'*Maritime Alps.* Attempts in this department have not been equally propitious, though the climate and exposure are more favourable: but we have reason to suspect that the failure originated in a defective mode of culture.

'*Mouths of the Rhône.* The Academy of Marseilles had selected from its members a committee to inquire into the culture of the cotton-plant. On the 10th of December, the commissioners reported that they had obtained satisfactory results; and that, previously to that period, several individuals who had reared the shrubby species, either in their gardens or in the open fields, had reaped a fair produce, which was manufactured into stuffs and stockings. Thus it is demonstrated by fact, that the environs of Marseilles, Cassis, the Ciotat,

Ciotat, and several other places of this department, are adapted to this new description of agricultural industry.

'*Corsica.* Although the mild temperature which reigns in many parts of Corsica, and the great number of plains and sheltered spots which it includes, afforded strong indications of the facility with which the cotton-plant might be naturalized in that country, the trials which were made, last year, in the departments of Liamone and Golo, leave no longer any room to doubt on the subject.

'*Drome.* The experimental essays conduced at Montelimar, Pirot, Miremande, and Buis, have been successful. In the vicinity of the last mentioned town, each plant yielded from eight to ten capsules, most of which arrived at maturity, though the sowing was so long retarded.

'*Gard.* In this department, last year, several varieties of seed were sown, and that which came from Georgia was found to answer better than that of the West Indies, or of Fernambuco. For a considerable time past, some individuals of Nismes have been in the practice of growing in their gardens a few plants, of which the produce has been converted into stockings. They allow the shrub to grow quite freely, without lopping the tops of the branches, and thus deprive themselves of a large portion of the crop which they might easily gain.

'*Garonne* (*Upper.*) Some plants sown at Toulouse have yielded mature pods.

'*Gers.* The success which has been obtained in some *communes*, especially at Auch, seems to promise favourably for the future.

'*Hérault.* Our observations on the department of the Gard equally apply to this; and the results which have been for a long while obtained at Montpellier are not less favourable.

'*Landes.* The experiments at Mont-de-Marsan, and in some other parts of the *Landes*, when the season was already advanced, have nevertheless succeeded. This fact is so much the more important, as it affords us the prospect of converting to useful purposes whole tracts of land which had been abandoned, and which, notwithstanding, are excellently fitted for the growth of cotton.

'*Eastern Pyrénées.* Some of the curious have long cultivated this shrub in their gardens at Perpignan. Last year, ripe capsules ware obtained at the same place. We are warranted to hope that the naturalization of the plant may be different in various valleys of this department, and in many spots which are screened from the cold winds.

'*Rhône and Loire.* Experience has also demonstrated that the cotton-plant succeeds in the gardens of Lyons, being propagated by seeds, and yielding down of an excellent quality.

'*Var.* This kind of culture has been attempted on a large scale at Saint-Tropes, where it is favoured by the heat of the climate, and the various facilities of irrigation. Hieres is doubtless the quarter of this department which bids fairest for the most prosperous results, as has indeed been proved by the experiments of the last year.

'*Vaucluse.* From the trials at la Pepinière de Vaucluse, and at Carpentras, we may augur most fabourably of future attempts.'

We

We think that a good translation of M. LASTEYRIE's work could hardly fail to meet with encouragement.

Muir.

ART. IX. *Acta Instituti Clinici Cæsareæ Universitatis Vilnensis. Auctore* JOSEPHO FRANK, *Augustissimo Imperatori et Totius Russiæ Autocratori a Consiliis Aulicis, Therapiæ Specialis et Clinices in Cæsarea Universitate Vilnensi Professore*, &c. &c. 8vo. pp. 155. Hagæ-Comitis. 1808. Imported by Dulau and Co.

THE perusal of this volume has interested us on several accounts. It is desirable to have a correct report of the state of disease, in a country which differs in many respects from our own; to learn how far the practice of a well informed continental physician coincides with our established principles; and to observe the progress of science in a remote district, which we are disposed to regard as almost on the verge of barbarism. The author of the work is the son of the Professor of the same name, who is generally known as having been attached to the hospital at Vienna, but who is now a resident and practitioner at Petersburgh.

We could not, however, avoid smiling at the exordium. Dr. FRANK alleges, as the motive for publishing these clinical reports, that the labours of the university of Wilna (in the remote country of Lithuania) have attracted the attention of the learned men of the whole world, and that in course its medical transactions would claim some share of their curiosity! He then details the different opportunities which he has had for acquiring the knowlege that is necessary for his office, and gives a general view of the state of his opinions as to medical theory. It appears that he was formerly attached to 'the very ingenious theory of John Brown,' although he never assented to every part of it: but he has now no hesitation in confessing 'that he ascribed by far too much merit to it.' This is a mental process through which many medical students of these times have passed; and we feel our respect for the author increased by his candid confession. Having therefore rejected hypothesis, and 'being restored to liberty,' he anxiously inquired to what authority he might the most safely trust; and he soon discovered that the writings of such men as Hippocrates, Sydenham, and Baglivi, who chiefly devoted themselves to minutely recording their observations, are the best guides in the science of medicine:

'Let those,' he says, 'who would learn true medicine, that art which will be salutary to the state and to their patients, read and read again the works of these authors. They will perceive that these great men almost entirely abstained from any judgment respecting

ing proximate causes, or the secret powers of medicines; and that they were chiefly employed in accurately describing the phænomena of disease, and the different effects of remedies under different circumstances. All those who have enriched the science of medicine with the most useful precepts have followed their example. Who would not prefer reading the works of Galen, Cœlius Aurelianus, Hoffmann, Boerhaave, and Cullen, if they consisted of mere observation, without any hypotheses?"

We quote these observations, not as containing any sentiments which are new to the medical men of this country, but as shewing our readers that the spirit of investigation, which originated in this island, is not now confined to it. The author does not, however, consign all the works of his predecessors to oblivion; since, though he so decidedly prefers observation to hypothesis, as the basis of all medical science, yet he admits that the different theories, which have successively engrossed the attention of mankind, may each contain some useful truths. The doctrine of the humoral pathology, those of the mechanists and of the chemists, and 'even the theory of incitement itself,' may explain some morbid phænomena, or elucidate the action of some remedy, and should all be studied:—but if we thus disclaim all exclusive attachment to any particular hypothesis, whence are the indications of cure to be derived, or on what principles are they to be founded? Dr. Frank points out three sources, the experience of former practitioners, our observation in each of the *lædentia* and *juvantia*, (as they are styled,) and the peculiar constitution of the season.

Dr. F. then proceeds to give a description of the hospital at Wilna, and details many of the regulations which have been formed for the purpose of promoting cleanliness, ventilation, &c. The only circumstance, that strikes us as in any degree peculiar to this establishment, is the manner of disposing of the patients who die in the wards. The bodies are removed to a chamber which in the winter-season is kept warm, where the corpse is placed in a bed for 24 hours: to his hands and feet ropes are then tied, which are connected with bells in the chamber of the superintendant; so that, if by any chance life should be restored, the circumstance is immediately made known.—In the first nine months of his office, the author had 135 clinical patients under his care.

We have next a description of Wilna, its climate and soil, the manners of the people, their diet, habitations, employments, &c., so far as these circumstances may affect their constitution, or may influence the diseases to which they are subject. The climate seems to be very ungenial; June and July are the only

only proper summer-months; even in August they have often a considerable degree of cold; and in December, January, and February they have the most severe frosts, when the cold is sometimes very intense. The number of the inhabitants is between 35 and 36,000; and of these, 11,500 are Jews, whose manners, especially their extreme inattention to cleanliness, seem to give a decided character to their prevailing diseases. It does not appear that any epidemic is peculiar to Wilna; the *plica* is less common here than on the Vistula; rheumatisms and catarrhs of all descriptions appear to be the most prevailing complaints; and the author feelingly laments the frequency of scrofula and phthisis. Typhus is not endemic, but its contagion is occasionally imported; the small-pox sometimes commits great ravages; and, unfortunately, a prejudice prevails, especially with the Jews, against vaccination. Among 'that most filthy people,' cutaneous diseases seem to be frequent.

After this introductory matter, the author proceeds to consider the different diseases which fell under his care, classing them according to their species, and giving the sum of his experience respecting each of them. We shall select one or two of these sections, and shall examine them with some degree of minuteness; in order that our readers may, from these specimens, form their opinion of the merit of the work in general.

We are naturally anxious to learn what Dr. FRANK says respecting Typhus. He informs us that he considers it to be 'a fever generally contagious, with a peculiar affection of the nervous system, often attended in its progress with *petechiæ* and other *exanthemata*.' Though we are not in the habit of attaching any very great importance to nosological distinctions, yet evils may certainly arise from inaccuracy on these points; and in the present instance our critical duty obliges us to state our objections to Dr. F.'s definition of typhus. The term 'generally contagious' would imply that the disease is sometimes contagious and sometimes not. If this alternative depends solely on the degree in which the malady exists, and only means that when slight it is not contagious, but that it becomes so when sufficiently violent, we should say that this circumstance, though proper to be noticed in a description or history, ought not to form part of a definition, because this should always be supposed to refer to a fully formed case of the complaint in question. If, however, by the phrase 'generally contagious,' the author intends to convey the idea that the same disease, when in its acute form, is sometimes capable of propagating itself by contagion, and at other times is not, we must refuse our assent to the opinion; and we must

conceive that, under the term *typhus*, Dr. FRANK has included collections of symptoms which are essentially different from each other. Typhus may originate from various causes, as does diarrhœa or phthisis : but, when once formed, typhus is always the same disease, and is always contagious. — The second member of the definition, ' with a peculiar affection of the nervous system,' expresses a fact, but a fact which is too vaguely stated to be of much use.—To the last part of the definition, we decidedly object, as referring to a circumstance which is not only an accidental but even an unfrequent occurrence. If it be otherwise at Wilna, (which, from the author's own reports, does not appear to be the case,) we still do not acquit him of the impropriety of permitting it to enter into his general definition of the disease ; and we are surprized to find that a writer, who seems to possess an extensive acquaintance with the literature of other countries, should have fallen into such an error. These remarks apply to the introduction of *petechiæ* into the definition ; and still more do we object to that of the ' other *exanthemata*.' This is indeed at once confounding all distinctions, and, by one sweeping clause, entirely destroying any benefit that might be derived from classification and arrangement.—Dr. FRANK's definition is also chargeable with omissions, as well as with errors ; nothing is said of the increased temperature, and the peculiar state of the circulation, which we consider as the two pathognomonic symptoms. It is not enough to reply that these are comprehended under the word *fever*, since it is admitted that in some fevers the heat is not increased beyond the usual standard ; and that in others, although the pulse be affected, it is in a contrary state to that which is characteristic of typhus.

In describing the cases of typhus which came under his care, the author first gives an account of those which seemed to originate from cold and moisture ; forming that mixture of symptoms which we frequently observe in this country, and to which we may suppose the climate of Wilna must render its inhabitants obnoxious. His practice, though in general judicious, is marked with the peculiarity of his countrymen, (a peculiarity which we cannot but ascribe to the less advanced state of medical science among them,) viz. the tendency to multiply the articles of the Materia Medica. In proportion as medicine has become better understood, the number of its instruments has been diminished ; so that, in a case in which a century ago twenty articles would have been employed, the German physician will now use five or six, and the English one or two. Simplicity may indeed be carried to excess, but it is of a less

a less pernicious nature than the contrary extreme. In the treatment of these cases, Dr. FRANK was in the habit of prescribing musk, camphor, the sulphuret of antimony, hyosciamus, lichen Islandicus, arnica, digitalis, and blisters.

The next set of cases that are described are those which were attended with *petechiæ*. We were surprized to find the author advancing the opinion that this species of fever pursues a regular course, which brings it spontaneously to a salutary termination; and that, when it follows this track, he did not deem it proper to interfere. No doubt, in many instances, fevers, when left to themselves, terminate favourably, but we do not think that the observation applies to this so much as to some other varieties of typhus; and we are of opinion that considerable benefit may frequently arise from interfering with and putting a stop to those actions, which have been considered as the salutary efforts of the constitution. Some of the cases, however, under Dr. FRANK's care, he found too violent to be left to nature; and he therefore had recourse to more active practice. Here the symptoms were general weakness, delirium, *subsultus*, and *petechiæ*, and the principal remedies employed were camphor, musk, ammonia, and ether.

At the beginning of the year 1806, the contagion of typhus was conveyed to Wilna by some soldiers, who were on their march across the province, and was disseminated through all the country along which they passed. Some weeks elapsed before the disease became general in the city, but at length it appeared in a very alarming form. In its symptoms it resembled the typhus of this country: but *petechiæ* seem to have been more common than they are with us; and we are informed that occasionally the whole body acquired a yellow tinge. The remedies principally used were sulphuric acid, arnica, musk, balm, matricaria, the wild poppy, ether, and ammonia. In some cases, glisters of *assa-fœtida* were administered, the abdomen was cooled by the application of ice, and blisters were placed on the thighs.

In such reports as these, we should not expect to have very full and complete histories of individual cases; yet we naturally look for the enumeration of those symptoms which are generally present, and which give a character to the disease. We are therefore disappointed by Dr. FRANK having taken so little notice of the temperature of his patients; we can scarcely suppose that their heat was not morbidly increased; and his mention of Dr. Currie's practice proves that he was aware of the importance which, in this country, we attach to this circumstance. He informs us that, in two instances, he washed the body with cold water, but that he was prevented from

repeating this practice in consequence of several contra-indications. We apprehend that, if he had tried it more extensively, he would have discovered his fears to be groundless.—Many of our readers may wonder at not finding wine enumerated among the principal remedies for typhus. We imagine that, in some of these cases, it might have been employed with advantage: but we have long been of opinion that the extent to which it is frequently administered in this country is highly injudicious, that the practice originated in false views of the nature of the disease, and that it was fostered by an improper compliance with the feelings of the patients, or perhaps in not a few instances by sinister motives in the attendants on the sick. It must be remembered that, as Dr. FRANK entered on his medical career with Brunonian principles, and afterward saw reason to abandon them, he might probably at the same time discard the practice to which they led, and be in danger of falling into the opposite extreme.

We have already had occasion to commend the candour which Dr. F. exhibits in relating his juvenile errors, and in recanting his mistaken attachment to the hypothesis of Brown; of which we have a striking instance in his account of a case of apoplexy, the cause of which was obscure, and which was attended with some symptoms that rendered the practice very critical. After mature deliberation, he finally determined in favour of bleeding, and happily succeeded in restoring the patient to health. He concludes the account by the following remarks:

'I feel thankful to the Almighty, that he committed the case to me at this period, and not at the time when I was addicted to the dogmas of Brown; for then I might easily have destroyed such a patient. Who among the followers of Brown, in such a state of things, would have ventured to bleed? Who among them would not rather have exhibited sulphuric ether, or ammoniac, or other irritating substances? In this manner a patient was treated at Vienna, who was found lying on the ground in an apoplexy, and was conveyed to the hospital in a state of hemiplegia and fatuity. He there passed a most wretched existence for a year; and on opening the head after death, a large abscess was found in one of the ventricles of the brain.'

We shall give one more specimen of the author's practice, viz. his manner of treating Phthisis; which we do not select in consequence of its superior excellence, but because it approaches more to the German style of prescribing. A young man, constitutionally disposed to the disease, neglected a cold, in consequence of which he had all the symptoms of an advanced consumption. The complaint was of four months standing,

standing, and during the last three months he had been much exhausted by a violent diarrhœa. The first medicine that was ordered was a decoction of marsh-mallows and liquorice, and then a decoction of the *orchis mascula* with *digitalis* was prescribed: we are not able to determine exactly in what quantity this medicine was given: but it brought on great weakness, pain above the eyes, and vomiting, and was consequently discontinued. In its stead, an infusion of *matricaria* was given, and afterward an infusion of the seeds of the *phellandrium aquaticum*. The cough and expectoration are said to have been then diminished, but the perspiration was excessive, for which a mixture of the *tinctura aromatica sulphuricata* and the *tinctura opii composita* was prescribed. The sweats disappeared, and the medicine was left off. The strength of the patient was, however, much broken down, and an infusion of hyssop was prescribed; then jelly and harts-horn, camphor, and a mixture of hyssop and gum-Arabic. The *cerussa acetata* was now given, but it was thought to have the effect of increasing the diarrhœa; it was therefore omitted, and the diarrhœa was checked by glisters of *matricaria* and opium. Œdema of the feet and a diminution of the quantity of urine now supervened: for the first symptom, fumigations of juniper-berries were ordered; and for the second, a decoction of the *orchis mascula* with the nitrous spirit of ether and syrup of poppies. The next occurrence was a violent pain in the breast, for which an ointment of *althæa* was applied: the pulse was next observed to be in a state of great irritation; and for the purpose of removing this symptom, the syrup of the *papaver rhœas* was ordered; then, the diarrhœa being again troublesome, a powder composed of ipecacuanha and opium was given; and in consequence of a pain in the chest, a plaister of trefoil and camphor was applied. Lastly, the spirit of harts-horn was given, and seemed to afford some relief: but the patient died, as it were from suffocation.

After this long history, the author recapitulates the principal circumstances of the case, and points out the objects which he had in view in his different prescriptions. The *digitalis*, he thinks, did positive harm, but the mischief was removed by the salutary effects of the *matricaria*. He expresses confidence in the virtues of the *phellandrium* and the hyssop, and also in the external use of the marsh-mallows and the juniper-berries.

It will not be necessary for us to make many observations on this case. To an English physician, the greatest part of the practice must seem complete trifling; and though, in a disease so generally fatal, it may be allowable, or even necessary, to

prescribe to the feelings of the patient, yet it is to be regretted that such prescriptions should be regarded in any other than their true light.

We must here close our account of this volume; on which we have been induced, by the circumstances already mentioned, to bestow a degree of attention that may appear disproportionate to its size. Notwithstanding some defects, however, we recommend it to the attention of our countrymen.

Bos.

ART. X. *Essai qui a remporté le Prix*, &c.; *i. e.* An Essay, which obtained the Prize given by the Academy of Nismes for determining the Question, "What is the fundamental Principle of Interest on Money, what are the accidental Causes of its Variations, and what Relation has it to Morality?" By J. D. MEYER, Member of the Royal Institute of Holland, and Foreign Associate of the Academy Du Gard at Nismes. 8vo. pp. 85. Amsterdam. 1809. Imported by Dulau and Co.

NOT inaptly does this writer usher forth his performance from Amsterdam, a city in which heretofore this subject was most considered, most illustrated by experience, and best understood. How far the wealthy citizens of that place may now be conversant with it in practice, we are unable to state: but the pages before us furnish irrefragable evidence that the theory could not at any period have been better comprehended than at the present moment, not even by those heads from whose subtle contrivances first sprang bank-money and the agio.

Novelty is not to be here expected: but the subject is skilfully analyzed, the foundation of the usage is placed in the clearest light, and the objections to it are most completely refuted. The author divides his Essay into two parts. In the first, intitled the *Theory of Interest*, he investigates its origin, the principles on which it rests, and the causes of its variations: in the second, he examines how far positive laws ought to regulate it, or (to adopt his own language) discusses its relations to morality. Merely to shew the merit of the work as an able disquisition, we shall make a few extracts from it.

M. MEYER thus states the circumstances which gave rise to the invention of money:

'While no commerce prevailed between men but that of exchange, any great extension of it was impossible: a perfect equality of the matters to be bartered would rarely happen; and it was difficult to make up the defect of the one, or to take off the excess of the other, unless something was used for the express purpose of such an adjustment. It therefore became necessary to look out for something intermediate,

mediate, which was capable of constituting or representing the value of objects, and which consequently should be the measure of them, or a medium of comparison between them. This intermediate matter is that which we call money, be it weighed or stamped metal, or any other matter, provided that it may serve as the common measure of the value and price of objects.

'A proprietor may, by contract, grant the use of a thing which belongs to him, for a limited time; and this may be either a gratuitous or an onerous loan. These two contracts in no respect affect the thing lent: so that, when the term is at an end, the proprietor is restored to his rights, and exercises full dominion over it. The right of using a thing, being of obvious utility, may also be estimated in money; and in a contract of hiring it is denominated *hire*, which is different from *price*, which represents the value of the object itself. The hire is, however, subject to the same general law as the price. The value proceeds from the utility which we may derive, or which a person believes he may derive, from a thing: this utility is necessarily greater when we have an indefinite and not a limited right to that thing: and the price will therefore be always greater than the hire. If we would estimate the value of any thing, that is to say the price, independently and separately from its use, it will be the nature of the object that will determine the relation of the price to the hire.'

The writer states that the circumstances which determine the rate of interest are the concurrence of lenders and borrowers, the risk to be run, and the greater or less facility of employing capital. He questions the general notion entertained by historians, which assigns its rareness as the cause of the extravagant interest at which money was borrowed in the middle ages; observing that, if money was rare, the demand for it was also small; and he with reason thinks that this high rate was principally occasioned by the prohibitory laws then in force, and the imperfect manner in which justice was administered.

Having, with superior perspicuity, traced the origin of the interest of money, and the circumstances which fix the rate of it, M. MEYER discusses the morality of the practice:

'Money-loans on interest,' he observes, 'are now become the most frequent of all our contracts; how happened it that, for so long a period, such bargains were proscribed by the laws of polished nations, who felt the necessity of such contracts, and who uniformly violated the laws which they dared not alter? These contracts were condemned by the heads of the church, and divines, whose influence over a mere civil transaction could not have been anticipated; were criminally prosecuted by the lawyers before the criminal tribunals; and yet were adopted by merchants, and those who stood in need of pecuniary advances.'

The second part of the tract assigns the explanation of this phænomenon. The antients, the author remarks, were strangers to this singular legislation; and he ascribes it to the true cause,

cause, a misconstruction of detached passages of the Scriptures. In this part of his work we shall not follow him, but content ourselves with stating that he considers the parable of the Talents as proving that our Saviour did not regard these contracts as unlawful.

'The early fathers of the church strenuously inveighed against the abuse of usury, and the severity with which wealthy creditors treated their poor debtors. These declamations gave rise, in succeeding times, to the notion which confounded the usage with its abuse. The Greek doctors, always habituated to exaggerate, and who were ever fond of subtle distinctions, were the first to proscribe all interest on money loans. The Emperor Basil the Macedonian, it is inferred * from the permission allowed by his son, Leo the Philosopher, to take interest, was the first who prohibited it from being received. In the West, interest was first proscribed by Pope Alexander III. who was elected Pope in 1159: but the prohibition did not become general until 1180, when the Council of Lateran was held under the same pope. In the capitularies of Charlemagne, we meet with exhortations to the clergy against taking interest, but the first prohibitory law respecting it in France is one of St. Louis in 1254.

'If the Orientals first set the example of prohibiting interest, the Western Christians went beyond them in persecuting the practice. Not only was interest on money-loans forbidden by popes and councils, not only did the princes of Europe proscribe it, and the lenders incur all spiritual and temporal pains,—but Pope Clement V., in a council held at Vienna in the year 1311, obtained a decree that any man, who should obstinately maintain that to stipulate for and to receive interest was not a sin, should be regarded as a heretic, and be prosecuted as such.

'The progress of commerce reclaimed men from this error. Usurers, who had committed no fraud or excess, were not sought for punishment; the more rigorous laws fell into disuse; and a rate of interest was fixed in every country, which it should not be lawful to exceed. But this arrangement, which Leo the Philosopher introduced in the East so early as the year 890, was very slowly and with great difficulty established in the West. Now, however, interest on a money-loan is a lawful contract in every country in Europe.'

M. Meyer states that the train of ideas, which disposed the Emperor Leo to the enactment which we have noticed, very closely resembled that which developes itself in a law of France of 1643; and that the coincidence between the Greek Novel and the French Ordonnance is such, that they not only contain the same reasons, but sometimes the very same terms.

This is not the age of tender consciences, and we cannot charge our cotemporaries with being over-scrupulous. It was in other times that men were seen rejecting bishopricks on

* This is not a matter of inference; for, on turning to the constitution itself, we find the fact expressly stated in it. *Rev.*

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account of a vestment or a ceremony: solemn attestations to abstruse and dubious propositions are no longer found to obstruct youth in the road to spiritual preferment: nor is any one deterred from the lucrative pursuits of commerce by custom-house oaths. Were we, therefore, to extract specimens of this author's excellent reasoning in favour not only of interest on money-loans as limited by law, but even at the discretion of the lender, we should be providing for the removal of scruples which no where exist; the remedy may be a specific: but it is interposed out of season, since no one labours under the disease. So admirably, however, does M. MEYER analyze his subject, and so complete is the light in which he places it, that, did not the consideration just stated arrest our pen, we should translate a few more passages from his essay. Even certain of our statesmen, who see so much danger in religious liberty, entertain (we believe) no scruples on the subject of taking interest above the legal rate, on money lent to the government.

The author thus concisely rebuts the famous argument of Aristotle against interest on a money-loan: money, it is true, is barren in its nature; and a house is not less so: but who ever thought of declaiming against the lawfulness of charging house-rent?

In favour of imposing no restraint on the rate of interest, it is argued:

'A person who sinks his capital altogether may stipulate for interest to any amount, because of the hazard which he runs of losing the whole: but, as the risk may be equally great in a loan, why should there not be the same liberty? Why is not a money-lender to avail himself of a favourable opportunity in charging interest, while the owner of a house or of land does the same thing on extraordinary occasions without any blame being imputed to him? Never did a law punish nor any author censure the inhabitants of a town, who, at the time of a festival, a coronation, a carnival, or a fair, took advantage of those circumstances, and let their houses, their rooms, or their windows, at prices far exceeding the ordinary demands. Then why should the money-lender be in a less favourable situation than the proprietor?"

If any of our readers are not fully informed on this subject, let them peruse the masterly and convincing tract of Mr. Bentham. It is supposed that the restrictive law in this country is continued only to enable government to exclude all competition from its loans, and so to borrow money with greater facility: which can be admitted to be a good reason solely by him who is of opinion that the money expended on our foreign expeditions, from the campaigns in Flanders down to the late trip to Walcheren, has been more beneficially laid out than it would have been in private enterprizes, and internal improvement.—We are here informed that the new civil code of France, which is also adopted in Holland, fixes no limit to the rate of interest.

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ART. XI. *Œuvres Posthumes du Duc* DE NIVERNOIS, &c.; *i. e.* The Posthumous Works of the Duke DE NIVERNOIS, published, with his *Eloge*, by *N. François* (*de Neufchâteau*). 2 Vols. 8vo. Paris. 1807. Imported by Dulau and Co. Price 1l. 4s. sewed.

THESE volumes may be considered as forming an appendix to the preceding works of an excellent man and a very accomplished writer, whom we have reviewed on other occasions * under the simple designation of the *Citoyen* MANCINI-NIVERNOIS, but who is posthumously restored, under the imperial *regime*, to the honours of a Duke and Peer of France. The *éloge* informs us that, at his very advanced period of life, he bore the privation of wealth and dignity with rare composure, cheerfulness, and philosophy; and that he exhibited a gratifying example of the effect of literary habits, in reconciling the mind to all the reverses of fortune. "He may no longer be a Duke at court," said the Abbé *Barthélémi*, whose life he afterward recorded, "but he will always retain the title on Parnassus."

After having witnessed many of the horrible scenes of the Revolution, and among the rest the cruel massacre of his son-in-law, the Duke *de Brissac*, governor of Paris, and commander of the body guards, M. DE NIVERNOIS was himself arrested on the 13th of September, 1793, and was detained above a year in prison; where, surrounded with books, and employed in composing verses, he became the comforter of his fellow-captives, and the benefactor of those whose penury aggravated their other misfortunes. In August 1794, when he was above eighty years of age, and his constitution was broken, he was restored to his plundered house, where he lived till February 1798; preserving to the last his *atticism*, his wit, and the charms of his highly-polished conversation. On the 25th of that month, feeling himself particularly ill, he addressed the following note to M. *Caille*, his friend and physician, to dissuade him from calling other physicians to a consultation with him:

"*Ne consultons point d'avocats;*
Hippocrate ne viendrait pas.
Je n'en veux pas d'autre en ma cure:
J'ai l'amitié, j'ai la nature,
Qui font bonne guerre au trépas;
Mais peut-être dame Nature
A déja décidé mon cas:
Ah! du moins, sans changer d'allure,
Je veux mourir entre vos bras."

* See M. Rev. Vol. xviii. N. S. pp. 558.; Vol. xx. p. 580.; Vol. xxiv. p. 492.

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A most interesting and beautiful example of philosophic tranquillity in the contemplation of immediate death! When he composed the verses just quoted, being too weak to hold the pen himself, he dictated them in bed to an old amanuensis, and died six hours afterward!

In the short interval between his imprisonment and his death, he printed the collection of his works to which we have already alluded, but had the discretion to commit to the flames a large portion of his papers. The publication contains a long poem intitled *Richardet*, in verses of ten syllables; the longest indeed in that measure in the French language, translated from thirty cantos and compressed by him into twelve, from the Italian of the prelate *Fortiguerra*, the friend of Clement the Twelfth. The original poem, which was to a certain degree impromptu (*improvisé*) in consequence of a kind of challenge thrown out on the subject of Ariosto and Bernis, appears to be principally conversant with subjects of the heroic romance; and to rival, in whimsicality of style and sentiment, the most fantastical passages of Ariosto. The negligence, with which it is executed by M. de Nivernois, is here excused and applauded by the observation that the thirty thousand verses which compose it were written by him, *currente calamo*, in his revolutionary prison.

Our admiration of the good sense and good humour of this amiable philosopher is awakened by some lively stanzas on his own situation, in 1797, which conclude with the alternate *envois*—"*Ahi! povero Mancini!*" and "*Ah! Ah! trop heureux Mancini!*" That his indifference, with respect to his own change of fortune, was not the result of insensibility, is proved by a noble poem on the arrest of his friend the Abbé *Barthélémi*, called "*Anacharsis in prison.*" His portrait of the venerable sage is highly dignified and impressive:

'*Vous qui cultivez dans votre ame*
Le doux instinct de la pitié;
Vous dont le noble cœur s'enflamme
Pour la vertu, pour l'amitié:
Ecoutez la touchante histoire
Du vénérable Anacharsis;
Vous savez tous qu'il est la gloire
Comme l'amour de son pays.

'*Déja sur le déclin de l'âge,*
Il est usé par les travaux;
Mais la sagesse et le courage,
Le guériront de tous les maux.
Il demeurait chez une amie,
Qui suffit seule à son bonheur;

Il

Il la soignait plus que sa vie,
Elle l'aimait de tout son cœur.

On vient le prendre en cet asile,
On n'en savait pas la raison ;
Mais c'était l'ordre de la ville,
On le conduisit en prison.
Il y va sans avoir d'alarmes :
La vertu pure ne craint rien.
Mais son amie est toute en larmes ;
On craint tout quand on aime bien.

Il arrive au séjour funeste,
Qui fait frémir jeunes et vieux ;
Il ne marchait pas d'un air leste,
Mais l'assurance dans les yeux ;
A son aspect chacun s'etonne ;
Chacun accourt pour l'admirer.
Avec amour on l'environne,
On est tout près de l'adorer.

Les prisonniers, les geoliers même,
Sont à ses pieds, la larme à l œil ;
Anacharsis voit comme on l'aime,
Il s'attendrit d'un tel accueil.'

The eulogist of M. de Nivernois remarks that his shorter poetical works are preferable to his longer and more elaborate compositions ; and he quotes his gallant and most elegant compliment to Madame *de Mirepoix*, which, though well known, we feel great pleasure in transcribing into our pages. It has been lately translated by the ingenious gentleman who has favoured us with many beautiful minor poems from the Greek anthology, but, we think, not quite with his usual felicity :

Quoi ! vous parlez de cheveux blancs !
Laissons, laissons courir le temps ;
Que vous importe son ravage ?
Les amours sont toujours enfants,
Et les graces sont de tout âge.
Pour moi, Thémire, je le sens,
Je suis toujours dans mon printemps
Quand je vous offre mon hommage.
Si je n'avais que dix-huit ans,
Je pourrais aimer plus long-temps,
Mais non pas aimer d'avantage.'

Scarcely any of the sonnets and madrigals of this agreeable writer are destitute of point and felicity of expression : but his Fables are properly considered as his principal performances ; and he is aptly styled, with reference to the morals of them, which

which are almost exclusively designed for persons of the highest rank, "*Esop at Court.*"

The Duke DE N. enjoyed in an eminent degree the good opinion of the public, and the confidence of his sovereign, by whom he was three times employed in important embassies, viz. at Rome, at Berlin, and in England. Some of the letters written by him during the first and second missions are appended to the first part of this posthumous work: but we were most entertained by those which passed between the Duke and *Montesquieu*, who solicits his interest in favour of *l'Esprit des Loix*, then in some hazard of being condemned by the Inquisition, with an anxiety that surprised and amused us. His noble patron appears to have undertaken his cause heartily, and to have succeeded in rescuing him from ecclesiastical censures.

In the second division, this work is almost entirely occupied with academical discourses, pronounced by the Duke on the reception of several persons into the Academy, and with compliments of congratulation presented by that learned body to the throne. We can easily believe that the elevated rank, the enlightened mind, and the gracious manners of this distinguished person rendered him a most dignified and perfect representative of the old Academy of France: but we should not have sighed for any specimens of eloquence on these occasions. It is impossible that they should display any originality or depth of sentiment; and it happens that none of the members who were installed by the Duke, except *Condorcet*, has filled any considerable space in the eyes of foreigners, at least. The replies of these gentlemen to the several addresses made to them are extremely superfluous. Two memoirs follow, which were read at the Academy of Inscriptions and Belles Letters, on the policy of Clovis, and on the independence of the earliest French kings with respect to the empire. They evince much historical research, and a laudable zeal for the honour of his country.

The third part of these posthumous tracts relates to the Duke's embassy to this country, where he was the plenipotentiary to negotiate the peace of 1763; a peace of which the extreme unpopularity among us may be considered as a strong evidence of the ability with which it was conducted by our enemies. English prejudice may, however, be supposed to have so far died away on that subject, as to leave us at full liberty to render justice to the French ambassador; and we shall all be inclined to agree with his eulogist that the hateful charge of accepting French bribes, preferred against several of the English ministers at that time, and even against the

Princess

Princess Dowager of Wales, is not more inconsistent with their habits and with the English character, than with the pure principles and refined integrity of the Duke DE NIVERNOIS, who was supposed to have dispensed them. The confidential letters, that passed between the Duke and his friends in the ministry at Versailles, abound with the most decisive internal evidence against that injurious suspicion; since they are full of the bitterest and manifestly the sincerest complaints against every man in office in London, with the single exception of Lord Bute. They constitute the private correspondence only, the official dispatches being still withholden from the public by French official jealousy; and the general tenor of the observations proves that, notwithstanding some obvious mistakes, the Duke was a very shrewd inspector of our politics, and had formed no incorect notion of the state of parties in England in the years 1762 and 1763. The difficulties encountered by him were numerous and formidable; he repeatedly declares that the only two persons on this side of the water, who were really anxious for peace, were His Majesty and the Earl of Bute: all the other ministers, and unfortunately for him the foreign secretary in particular, Lord Egremont, being considered by him as secretly hostile to the measure, and violently alarmed at the possible consequences of taking too active a share in it. They seem to have had the results of the treaty of Utrecht before their eyes; and they frequently urged their own danger of confiscation, proscription, banishment, and even death, as reasons for inducing the French court to acquiesce in the terms proposed. Whether their apprehensions were sincere, or assumed for the attainment of temporary purposes, we will not undertake to determine: but their remonstrances, intercessions, and divisions appear to have made the Duke's correspondence with them extremely painful to him; while the threatened opposition to the peace, in parliament, fomented by Mr. Pitt and the Dukes of Cumberland and Newcastle, announced by the free strictures of the English press, and exasperated by contemptuous and insulting caricatures, actually inspired him with the horrible expectation of a civil war. His fears must surely have subsided when the courtly address was carried without a division in the House of Lords, and the minority in the Lower House could muster only sixty-five against more than three hundred. If the French ambassador thought it worth while to speculate on the nature of our government, he must have been convinced that, on this occasion, the House of Commons at that time was no representative of the people's feelings; and his own exulting exclamations, on the advantages gained to his country by the treaty under consideration, perhaps led him

to doubt whether it was, in a greater degree, the guardian of the people's interests.

We must observe that the letters here published are by no means sufficiently select. The climate of London was a perpetual curse to the delicate health of the plenipotentiary, whose affecting complaints of colds, rheumatisms, and inflamed eyes, are dismally re-echoed by an equally depressing catalogue of disorders from his principal correspondent at Paris. Yet the fogs of December, the extreme variableness of the whole winter, the cutting winds of March, and even the importunity of numberless visitors and the lengthened misery of a four hours' dinner, were less annoying to his sensibility than the intrigues and dissensions of the English ministers, the incessant manœuvring of Lord Bute to defeat the wishes of his colleagues, the ill-assorted communication with various branches of the government, and the *Egremontage*, as he terms it, of the secretary with whom it was his peculiar province to transact business. "You could not believe," says he to the Duke *de Praslin*, "how troublesome my negotiation here is in all respects; particularly with such a secretary of state as Lord Egremont, and in the moment of a national crisis, when *the prime-mover of the government scarcely dares to act, and cannot venture to shew himself.*"—We extract a passage, which will be regarded as curious, from a letter dated the 16th of September 1762. The writer had then been only five days in England:

"The audience with the King of England took place in his closet, and I was conducted thither and presented, according to custom, by the minister of my department, Lord Egremont, who remained present. His Britannic Majesty received me in the most flattering manner, said the most obliging things of you, M. le Comte" (the Comte *de Choiseul*, created duke and peer, during this embassy, by the title of Duke *de Praslin*) "of the Duke *de Choiseul*, and of myself. Of the person of the King my master, he spoke with such an openness and effusion of heart, that I perceived something singular in the lively desire which he displayed, not merely that the two courts should return to a good understanding, (which he regards as already done,) but that they should form a close, sincere, and lasting union of system and of confidence. The ministry here have frequently spoken to me in this tone; and if the Duke of Bedford uses the same with you, there is certainly something under it, which I shall endeavour to investigate. My audience was long; and at the end of a quarter of an hour, the King of England talked to me of the preliminaries, to the great astonishment of Lord Egremont, which I did not fail to observe. He told me that, relying on my reputation for openness and probity, of which he had heard from many of his subjects, he thought that he could speak to me as a friend, and as he did to his own ministers; that, since he had been

on the throne, he ardently wished for peace; that with respect to the conditions, he had done all that it was in his power to do, and was not at liberty to alter anything essential in them; that he wanted great dispatch, because, on opening his parliament, he was obliged to announce positively either peace or war; that he saw, with the greatest pleasure, that on the part of my court I raised no difficulty; that, if any more distant court" (alluding probably to Spain) "attempted to fetter ours, he hoped that the King would prevent a delay which would defeat the whole; that I was enough acquainted with the constitution of his country, to know that he informed me of what was true; and that he begged me to render an account to the King of his intentions and his circumstances. He pronounced all this with some embarrassment, but with candor, and with the air of a man who was much impressed with what he was saying. I even perceived that, in speaking to me of the constitution of his country, and of the restraint which it imposes on his operations, his embarrassment increased; he coloured, and appeared to feel inwardly mortified. It is useless to tell you what answer I made, &c. I mingled with all this the praise of his present ministry, which seemed to give great pleasure to Lord Egremont; who, I think, is more attached to his place than the great nobles of England commonly are; and I assured him that the Duke of Bedford would find in our ministers an entire correspondence of sentiments, principles, and proceedings. It was then that the King drew the most flattering portrait, and in truth the most complete likeness, of yourself and the Duke *de Choiseul*. The detail of it I shall spare to your modesty: but it is proper for you to be told that His Britannic Majesty knows and feels perfectly the worth of you both; he said that he was charmed with the nobleness and the rectitude which you had shewn in the negotiation; that you were both real noblemen; and that great Kings ought ever to be thus served. He added expressions very gracious towards his present ministry, and others towards me; and the audience ended with fresh declarations of the desire which he feels to be cordially and indissolubly united with our King."

The Duke frequently expresses his perfect satisfaction in the sincerity of His Britannic Majesty's wishes for peace; which he considers as the only method of emancipating him from the aristocracy, and establishing on lasting foundations the authority of Lord Bute. The letters should by no means escape the attention of our future historians; and they will of course be still more valuable, when accompanied by the contemporaneous official communications made to the French ministry.

In the fourth and last division of these works, we have nine dramatic pieces; which were hastily written in order to be produced at various *fêtes*, and which contributed largely, we have no doubt, to the innocent amusement of the party, though they are by much too slight and temporary to add any lustre to the literary character of the author. One of them

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is called "*La Revanche du Duc de Nivernois*:" but the only one, which afforded us much amusement, should be called "*La Revanche des François*," since it avenges the cause of the numerous class of Frenchmen whom we ridicule on our stage for speaking their own language, by exhibiting a "*milord Anglais*" absurdly deficient in the proper pronunciation of the French. Our countrymen might derive from it some good hints of the vices which most easily beset them in attempting French dialogue.

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ART. XII. *Allgemeine Pädagogik*, &c.; *i e.* A General Theory of Education. By J. F HERBART, Professor of Moral Philosophy in the University of Göttingen. 8vo. pp. 482. Göttingen. 1806.

IT has of late years been often remarked among us that, if the number of our publications on the subject of Education might serve as a just measure of the attention bestowed on the rising generation, and of the zeal with which their improvement is sought, it would be natural and allowable to look for a rapid progress towards perfection in every public and private seminary for the propagation of knowlege and virtue among our youth. Reasoning on the same ground, what ought we not to expect from our German neighbours; since, for some time past, every Leipzig fair has produced new *systems* of education, and hundreds of volumes for the use of children and their instructors! Though, however, we evidently cannot allege that a necessary connection subsists between the literature of any certain branch of human attainment and the application of it in actual life, yet the prevailing sentiments of respectable writers of an age or country, on so important a topic as education, must be highly deserving of our attention, as peculiarly qualified to cast some light on the characteristic features of that period or nation. We do not, therefore, deem it necessary to apologize to our readers, for prefacing our account of Professor HERBART's System of Education, with a short statement of the principal changes which have taken place in the prevailing ideas on this subject in Germany, during the last century; and for specifying the names of those, to whom their countrymen consider themselves as peculiarly indebted for an improved mode of promoting the welfare and virtue of their offspring. The limits of this article do not permit us to extend our observations to what is usually called the education of the people, and the arrangements made in a great part of Germany for its amelioration; though this branch of the inquiry would be peculiarly worthy of discussion.

Since the time of the ecclesiastical reformation commenced by Luther and Calvin, of which a reform in the schools and in the mode of public and private instruction was an immediate and necessary consequence, few changes had taken place till towards the commencement of the eighteenth century. The public schools continued till then to be conducted in the monastic spirit of the preceding ages, and education as a science may be said to have not yet existed. A poor pittance of Greek and Latin, acquired at a great expence of time and by the exertion of memory alone, under the influence of a barbarous discipline, was the principal result of the liberal education of the age. Private tutors imitated the example of schools, and scarcely considered it as necessary to possess any other knowlege than that which enabled them to translate, to parse, and to scan the poets of Greece and Rome.

In the year 1695, *Augustus Herman Francke*, Professor in the newly-founded university of Halle in Saxony, established a free school; with which he soon afterward united an institution for the education of children in the higher classes of society, and a seminary for school-masters and private tutors. Though the theory of education was little regarded in that establishment, its influence became very extensive, because it opened to the student a wide field of observation, and contributed to propagate the conviction that to educate required considerably more than a capacity for commanding, and for hearing a few lessons. As piety had suggested the first idea of the institution to its founder, this became also its most characteristic feature; which it communicated, through the great number of young men who were prepared in it for their future employments, to public and private instruction in a great part of Germany. That piety was, however, too much mingled with mysticism, and undervalued solid knowlege and intellectual improvement; and though education assumed a new character, its views were not enlarged nor its principles better understood. Greater influence of this kind must be ascribed to the writings of some foreign philosophers; particularly *Locke*'s treatise on the Human Understanding, and afterward *Rousseau*'s Emile. The undeniable though the often slighted merit of the latter work is, that it presents a consistent whole according to a principle laid down at the outset; and in this respect, notwithstanding its absurdities and extravagancies, it is not perhaps surpassed by any other book on the same subject. After having been frequently misapplied and ridiculously followed, it served to produce a conviction of the necessity of bringing harmony and system into all endeavours to form the minds and hearts of youth; and it excited at the same time a much greater attention

tion than had before been allotted to the gradual progress of the human mind, and the necessary care in adapting the measures of instruction to the abilities of the learner. Education now *began* to assume a scientific form, but was full of excentricities, and too much inclined to the sentimental.

A most important period in the *pedagogital* science and art in Germany commenced soon after the middle of the last century; when *J. B. Basedow* pointed out to his countrymen the perverse and unnatural course which till then had been pursued, and promised a total reform. Both his writings and his instructions of future teachers of youth, in an establishment formed for that purpose at Dessau, principally tended to extend the limited sphere within which the education of children had been confined, and to abridge the useless labour imposed on them in the acquisition of knowlege. The novelty of several of his ideas, and the expectation of performing wonders by the application of them, led him and many of his followers to the opposite extreme from the errors which they wished to avoid, and brought on the practice of trifling with instruction, and distracting the attention of young persons by the great variety of subjects which were laid before them. The learned languages were now too generally set aside, and the knowlege of their grammar was considered as an unnecessary incumbrance. The salutary effects of *Basedow*'s exertions, however, overbalanced these temporary injuries. Public attention was directed to this most important subject, reflection was invited, and men of decided talents devoted them with indefatigable industry to inquiries and experiments tending to the improvement of their younger brethren. Psychology was studied with a particular view to education, many of the errors of *Basedow* and his first pupils were gradually corrected by experience, and the safe middle path was discovered and preferred.

In a work which appeared between the years 1786 and 1790 by M. *Campe* and others, under the title of *Revision of the State of Education*, &c. in 16 volumes, was given the result of the principal inquiries and experiments on this subject, up to the period of its publication. In the mean time, the philosophical system of *Kant* had acquired many friends, and extended its influence to all the sciences. The mania for new-modelling every branch of scientific knowlege did not spare that of tuition; and almost all the philosophical systems, which within the last twenty years have succeeded each other so rapidly in Germany, have claimed the peculiar merit of bestowing new improvements on the theory of education, and establishing it on more solid principles than it had ever before

possessed. One of the principal objects of inquiry has been the fundamental principle on which this system ought to be founded. The modern German philosophers reject the pursuit of happiness as the proper principle of moral philosophy: they therefore agree in not admitting it to become, even in the most extensive and most refined sense, the leading idea in the instruction of youth, and have usually substituted either that of *perfection* or that of *moral excellence*. Those who take no side in the contest will probably say that the difference lies rather in the words than the thing itself, and that the youth of Germany have not gained by the numerous publications which have been written on that subject.

It appears, however, that the desire of educating according to a certain system of metaphysics is now abated, and that the contending parties have become more willing to permit education to be neutral. Its good genius will have reason to rejoice when the new language, which has been introduced by the German philosophers, no longer obscures publications which, above all others, ought to possess the merit of clearness and extensive adaptation. German literature contains, perhaps, as rich a fund of excellent materials for the improvement of modes of instruction, as that of any other nation; and more pains have been taken by the literati of that country to arrange and compare them than by those of either France or England. It also deserves to be mentioned that, in all the principal German universities, education forms one of the topics on which lectures are constantly given; and that in many parts establishments are formed, which are supported by the respective governments, for training school-masters for the different classes of society; among which that of *Hanover*, heretofore liberally patronized by His Majesty, was particularly distinguished. We mention these facts without drawing from them a conclusion concerning the actual state of practical education in Germany.

Among the most modern German works on this subject, which have met with decided approbation, that of Dr. *Niemeyer*, under the title of *Principles of Education and Instruction*, deserves honorable distinction; since it unites theory with practical advice, without any mixture of useless speculation, and proceeds from a man of very solid learning and an elegant and liberal mind. Within the last ten or twelve years, also, the ingenious mode of instruction invented by M. *Pestalozzi*, which has excited much attention in France, Denmark, and Sweden, has found many friends and advocates in Germany, and seems to be still gaining ground.

After this long, though we hope not useless, preamble, we must proceed to state our opinion of Professor HERBART's work,

which announces itself as a *general theory.* Every attempt to give a scientific form to the maxims of tuition, and to rescue this most important branch of human knowlege from its degraded state as a collection of rules and devices without a centre to which they should all tend, or a connection which should unite them into one consistent whole, seems to us meritorious; because we are convinced that, from a sound theory, education must expect its most essential improvements, and that the neglect of theory is one of the principal causes of the want of success in the practice. It is most necessary to remind those, who are destined to undertake the care of the rising generation, that now to correct a fault as it makes its appearance; then to enjoin a virtue, when an opportunity offers; here to impart some kind of knowlege, which strikes as useful or ornamental; and there to cherish and cultivate a peculiar talent, which promises to reward the pains bestowed on it;—that all this does not deserve the name of education, unless it be a part of a regular system, the whole of which is constantly before the tutor's mind, and guides him in the choice of his measures. We consider it as a lamentable circumstance, that more system prevails in any merchant's counting-house in London, than (we will not say in most *families*, where the parents or servants can scarcely be expected to have formed and to observe general and enlarged views, but) in most *schools*, in which we have a right to look for an union of arrangements and labours, mutually supporting each other in the promotion of the common object: viz. not the learning of Greek or Latin, or Writing, or Drawing, or Dancing, but the formation of the mind and heart. Masters and governesses usually teach, and correct, and advise, as they may happen to deem it desirable, and leave the result to chance; hence they justly become doubtful of their own success, and begin to think contemptuously of education, as it is said that some physicians think of their own profession.

By these observations, however, we by no means intend to point out Professor HERBART's system to British *pedagogues*, as the oracle from which they may derive all that we wish them to possess. We are strongly attached to the main design which the author intended to fulfil, and are sensible of the great acuteness which he has evinced in the attempt: but we cannot approve the course which he has taken, nor compliment him on the success of the result. We shall probably incur the risk of being considered as extremely unphilosophical by him, if ever these remarks should reach his eye, for giving it as our opinion that, with much less art and reference to speculative philosophy, a system equally solid and more useful than that

which he has offered may be constructed; and that we regard the plan, which forms the ground-work of Dr. *Niemeyer*'s work, as far preferable to that of Prof. H. A comparison of the object of education with the acknowleged laws of the human mind may not have so scientific an appearance, as a strict deduction of truths from one single principle: but it will not stand less firm, and it will lead more easily to the application of its precepts.

Prof. H. differs from those of his predecessors who considered *moral* perfection as the only worthy and leading object of education; and he unites with it another, which he terms *the harmonious multiplicity of interests:* which, however, he places under the guardianship and at the command of religion and virtue. His expression, of which we have given the most literal translation, we conceive to mean neither more nor less than an harmonious cultivation of the mental faculties. We feel no objection to the great purpose of education being expressed in this way, but the idea on which Mr. H. grounds the choice of his principle appears to us highly reprehensible. The person who educates, he says, stands in the place of his pupil as *he* will be when arrived at a mature age; and whatever objects of pursuit, therefore, the pupil may at that time choose, the tutor must have them in view in his instruction, and must prepare the mind for their attainment: consequently, as human pursuits are very various, the care of education must be equally diversified. This is placing education very low, and assigning to it a very vague sphere. *Rousseau* is scarcely a greater slave to his pupil than Prof. HERBART's tutor must be. Yet the whole tenor of the work convinces us that its author is very far from sanctioning any improper interpretation which may be made of this strain of reasoning, (immoral pursuits are in course out of the question;) and he endeavours to ward off the reproach of recommending or promoting a superficial mode of education: but the necessity of doing this might have suggested to him doubts of the propriety of setting out from ideas that are so liable to be misunderstood. We cannot deny to education the right of limiting our future sphere of wishes and designs, even farther than by inculcating the principles of religion and morality. The most exalted ideas of the importance and the effect of the treatment of young persons always animate this author's inquiries; the object, which he holds out to the guides and instructors of youth, is very high; and the minute distinctions, by which he endeavours to explain the hidden causes of the failure of pedagogical endeavours, are often very ingenious and essential: but we have been struck with the inequality of the different parts of his inquiry. Some branches of education,

by no means unimportant, particularly in an intellectual view, —such as the proper treatment of memory, and the best mode of guiding the imagination, — are scarcely introduced, even incidentally.

M. HERBART strongly advises an early acquaintance with the classics, particularly the Greek authors, because he supposes that in them alone, as pictures of the juvenile age of mankind, the juvenile mind can be sincerely interested. On this account he proposes that, at least in private education, the first classic book that is put into the hands of boys of eight or nine years old should be the *Odyssey*, in the perusal of which, an attention to precise grammatical analysis ought to be omitted. His own success has convinced him of the practicability and utility of this plan.

We may recommend to the attention of all persons who are engaged in educating young people, the remarks which Prof. H. makes on several occasions concerning the different shades and gradations which discipline ought to assume, according to the circumstances under which it is to operate; and on the watchfulness with which those who conduct measures of rigour ought to observe the changes which are constantly taking place in the minds of children. It is not, indeed, easy to calculate the mischief that is produced by the total neglect of the natural progress of the sentiments and feelings, in proportion as age and experience advance. Numerous schools labour, in this respect, under great disadvantages: but how much might not even there be done, if the labour and time bestowed on this object were not deemed *unprofitably* spent!—If these and some others of the observations which we have incidentally made, on the subject of education, should appear trite, it will perhaps be a sufficient apology for them, to allege that they cannot be more trite than the faults to which we have alluded are common.

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ART. XIII. *Discours sur les Progrès des Sciences*, &c.; *i.e.* Discourses on the Progress of Science, Letters, and the Arts from the Year 1789 to the present Time; or a Statement made by the Institute of France to His Majesty the Emperor and King; with Notes relative to the Literati who are mentioned in the Reports, and a Specification of their Works; in which, Mention is made of the Publications of Holland during this Interval on these Subjects. 8vo. pp. 440. Printed in Holland. 1809.

THE Emperor Napoleon wishes to appear (and indeed is, to a certain extent,) a patron of science and literature; and therefore it is contrived, by that sort of minor diplomatic arrangement which is understood and practised as well in the new court

court of France as in the old courts of Europe, that a deputation from the Classes of the Institute should occaionally wait on him with complimentary addresses. In order to give a representation of the progress and state of mathematical science, M. *Delambre*, a man of real eminence, is selected; and he delivers a short oration, in which Frenchmen of science have at least their full measure of commendation, and the *Hero and Pacificator* obtains his tribute of incense, but in which our astronomers and philosophers are almost entirely overlooked. M. *Delambre* well apprehended the nature and duties of his deputation; it was his office to talk, for a quarter of an hour, in somewhat of a gentleman-like style, on abstruse matters, and not to forget the Emperor Napoleon.

As this little *exposé* was destined to embrace a great variety of subjects, Geometry, Algebra, Trigonometry, and the Indeterminate Analysis; the three Calculi, differential, integral, and that of variations; Astronomy, plane and physical; Dynamics, and Discoveries maritime and terrestrial; the speaker was obliged to mention every thing in a slight and superficial manner; and on that account we should regard this part of the work as totally useless, if it were not for the appended notes, the matter of which is four times as great as that of the discourse. M. *Delambre*, however, is not the author of the notes, but *J. L. Kesteloot*, M. D. of the Royal Society of Leyden; who collected these addresses from the *Moniteur*, and formed them into the present volume. This learned gentleman seems violently enamoured of the speeches pronounced before the Council of State; and, if asked for his opinion, 'he would not hesitate to give them place and rank among the best compositions that have appeared for these twenty years.' In our judgment, however, not only is the report of M. *Delambre* unsatisfactory, but it can be understood only by men of science, to whom it is superfluous. The notes form a tolerably good catalogue of scientific books that have been published during the last twenty years: but the subjoined criticisms are all in the laudatory style. We have, indeed, rather an interesting abstract of the travels of M. *de Humboldt* in America.

We are very well disposed to concede that France, at the present time, contains many highly distinguished men of science, and also that *Bonaparte* patronizes them: but the allegations in the adulatory compositions before us go farther, and seem to assert that the patronage of the Emperor has created them. This is not by any means exactly the case. When *Bonaparte* placed himself at the head of the French empire, the most distinguished mathematicians and astronomers, *La Grange*, *La Place*, *Le Gendre*, *La Lande*, and *De Lambre*, had achieved the

the most important of their labours. These men were formed, if formed by any sort of government, under the French monarchy; and we think that Lewis the Fourteenth would never have so blundered in an attempt to patronize science, as to have created M. *La Place, Chancellor of the Senate.*

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M. *Delambre* having finished his oration, M. *Cuvier* undertakes to present the Emperor with a sketch of the progress of physical science. This gentleman is well qualified to give respectability to the scene in which he was to act: his extensive knowlege eminently endowed him for the office of the historian of knowlege; and from his well-known candour and liberality, it might be expected that he would not arrogate to his countrymen the sole merit of the advancement of natural philosophy. After some observations on the magnitude of his task, he remarks that the prodigious number of facts, which constitute this branch of science, seem all to be ultimately referable to what he calls molecular attraction; and he therefore selects this as 'the most convenient clue to guide him through the immense labyrinth.' The two immediate effects of molecular attraction are crystallization and chemical affinity; which form, he says, 'two sciences entirely new, and produced within the period of which we have to render an account.' With respect to crystallization he is nearly correct, and he may be justified in the exclusive praise which he bestows on M. *Haüy:* but we cannot agree with him in the other part of his assertion; because, howmuchsoever we may admire the researches of M. *Berthollet*, we can neither admit his hypothesis to be proved, nor, if it were so, could we forget the preceding labours of *Bergmann* and Kirwan. It is, moreover, evident that neither M. *Cuvier* nor his commentator was acquainted with some of the late experiments that have been made in this country, on the subject of affinities.

The reporter next undertakes to give some account of the discoveries with regard to the imponderable agents, as he styles them, light, heat, and Galvanism. The subject of light he dispatches in a few lines, simply referring to the labours of Herschell: but the modern discoveries in heat are detailed more at length; and we are told that they 'constitute a body of doctrine entirely new, of which the philosophers of the first half of the eighteenth century had not even an idea.' We are, however, obliged to dissent from the speaker at the very outset, when he states that the first germs of this doctrine originated with Black and *Wilcke*; and we cannot admit the propriety of thus classing together, without discrimination, the names of two persons whose pretensions are so different. Some of *Wilcke*'s individual experiments and calculations are useful,

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but never was the merit of any discovery more decidedly due to one man than in the case of Dr. Black on the subject of heat. M. *Guvier*, however, does not omit to pay a just tribute to the claims of our countryman, Mr. Dalton.—When treating on Galvanism, he selects the names of *Galvani* himself, of *Volta*, *Ritter*, Nicholson, and Davy, as those who have been the greatest promoters of the science. It is not a little remarkable that, in this branch of philosophy, no very capital discovery has proceeded from France, although it would appear that it has been assiduously cultivated in that country.—In the notes of the editor, which are very copious, and contain much valuable matter, we have a tolerably full account of Mr. Davy's discoveries on the composition of the alkalies and earths.

M. *Cuvier* then proceeds to the consideration of what he calls proper chemistry; which, like some of the preceding branches of science, may be regarded as almost entirely of modern date, so much has it been modified by the discoveries of the last 30 or 40 years. He particularly notices the experiments of Black, *Bayen*, Cavendish, and *Monge*, as having led this great revolution: but, he adds, 'it is the good fortune of having united into one focus all these insulated rays, which constitutes the unrivalled glory of *Lavoisier*.' The combination of the French chemists to form the new nomenclature, thus laying aside all their individual feelings of emulation and envy, and contributing to promote the doctrine of *Lavoisier*, the author calls 'a *touching* spectacle, of which the history of the sciences offers few examples.'—In general, the remarks on the new nomenclature are just; and we think that the framers of it are intitled to all the commendation which has been bestowed on them. It was certainly a noble effort of genius, and one of those which probably could not have been effectually made in any country except France.

Part II. of the report contains an account of the progress of natural history; a division of science which is defined to be 'the application of the general laws of natural philosophy and chemistry to the different phænomena which are manifested by the several bodies of nature.' Meteorology, mineralogy, and animal and vegetable physiology, form the most interesting departments of the science, and those to which the author principally confines his detail. With respect to the first, he particularly notices the curious investigations that have lately been made on the subject of stones that are supposed to have fallen from the atmosphere, in which the name of Mr. Howard holds a conspicuous rank. Physiology is subdivided into three branches; chemistry, which determines the composition of the body; anatomy, which describes its form; and dynamics, by which

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we ascertain its moving forces. The first of these, it is remarked, belongs entirely to the present epoch; and Priestley, *Ingenhousz*, *Lavoisier*, *Fourcroy*, *Sennebier*, *Spallanzani*, and the younger *Saussure*, are selected as those philosophers whose labours have more especially led to its developement. We admit that all the authors here named deserve a greater or less share of commendation: but we cannot avoid remarking that the name of Black ought to have been placed very high in this list, since to him we unquestionably owe the discovery of the generation of carbonic acid in the process of respiration: a discovery which, together with those of Dr. Priestley on the same subject, in point both of time and of importance, have a decided priority in the history of chemical physiology.—Mr. Home is the only Englishman who has the honour of being enumerated among the modern anatomists; and we do not meet with a single one of our countrymen among those who are said to have contributed to the improvement of vegetable physiology. Is it to be believed that M. *Cuvier* was ignorant of the writings of Mr. A. Knight, or of the Phytologia of Dr. Darwin?

We next find, very properly introduced, some account of the travellers who have added so much to natural history by their researches into the productions of foreign countries. 'The astonishing expedition into Egypt,' as M. *Cuvier* not unaptly styles it, takes the lead; yet this is a subject which we are almost surprised that he should venture to obtrude on the recollection of the Emperor. Among the botanists, properly so called, we meet with the name of Dr. Smith, but it is enumerated among a number of others, without any particular mark of distinction, although certainly intitled to appropriate notice; while, on the contrary, M. *Jussieu* is mentioned as one 'who has formed, in the sciences of observation, an epoch perhaps as important as that of the chemistry of *Lavoisier* in the sciences of experiment.' The reporter concludes the list by some remarks on comparative anatomy, and takes to himself a share of merit in this department to which he may very justly lay claim.

After having treated of the sciences individually, M. *Cuvier* offers some general observations on the very rapid advances which they have lately made, and on the probability that their progress will continue with equal or even greater celerity. Of course, in his opinion, France has led and will lead the van; and 'the age of Napoleon' is the consummation of all that is great and glorious, not less in arts than in arms. As we look at these things in a somewhat different point of view, we cannot admit these assumptions, but, on the contrary, boldly assert that many of the most important discoveries in chemistry, anatomy,

tomy, and general physics, have originated in England; though, we grant that, in some departments, our continental neighbours have outstript us, and in almost all have afforded very important aid. On another point we dissent still more decidedly from M. *Cuvier;* we maintain that 'the age of Napoleon' has not been, and is not likely to be, the age of science. It is, indeed, very remarkable that the great discoveries, which have been made in France, were either accomplished before the revolution or during its progress; and that, since the establishment of the empire, and the foundation of the magnificent institutions which form a part of its costume, its great men (at least with very few exceptions) appear contented to live on their former fame, as if they fancied themselves raised to the highest pinnacle of celebrity, and beyond the reach of rivalship.

We must not omit to notice the conclusion of this address. It seems that His Imperial Majesty had signified to the class of the Institute, that he was willing to grant any request which they might offer; and we cannot but confess that they have exhibited in their reply not less moderation than judgment. They beg to submit to him some ideas for the regulation of the method of giving instruction in the rudiments of natural philosophy, and for the more wide diffusion of the knowlege of the mechanical arts and of agriculture. They also suggest to the Emperor, that he should issue directions for the formation of a new system of natural history; which might, in the present age, be made as much superior to that of Aristotle, as their Sovereign is superior to Alexander the Great!

On the whole, M. *Cuvier*'s report is learned and interesting, though in some places disfigured by bombast and adulation. The notes are valuable, and prove M. *Kesteloot* to be well versed in modern science.

This volume forms only the first part of the work, and it is intimated that two more will follow.

from P. 523. Bos.

ART. XIV. *Supplément à la Théorie de l'Action Capillaire*, &c. i. e. A Supplement to the Theory of Capillary Action. By M. LA PLACE. 4to. Paris. 1807. Imported by De Boffe. Price 7s. 6d.

THIS is properly a second supplement, though the preceding similar addition on the same subject, which we mentioned in our 53d vol. p. 483. was called by its author a supplement to the 10th volume of his *Mécanique Céleste*. The scientific world is, undoubtedly, much indebted to M. LA PLACE for all his communications: but we should have been glad to have seen this theory of capillary action not appended, as it now is, to his

Physical

Physical Astronomy. No proper connection subsists, for mere differential expressions cannot make that connection, between the two investigations; and a cause of separation may be stated, in the different degrees of certainty appertaining to them. Most beautifully and satisfactorily has the author exhibited, traced, and developed, many of the causes of the heavenly phænomena: but to several of his discussions and results in the capillary theory, assent will come, if it come at all, tardily and reluctantly. M. La Place himself seems to think, by the very fact of this second supplement, which is superior in size to the original, that the subject is liable to some uncertainty; and we cannot but suspect that the consideration of it has not been matured in his mind by frequent meditation. Most of the other parts of his astonishing work have been, in some sort or shape, presented to the world in previous papers inserted in the volumes of the Academy of Sciences: but, unless we are much deceived, on the theory of capillary attraction he had published no prior essays; and although the discussion, from its nicety and perplexity, is well worthy of M. La Place's genius, still we cannot forbear repeating our wish that it had not been fastened on the system of the sun and the planets.

Of the first part of this theory of capillary attraction, we have already given an account, and not a very scanty one; yet, for obvious reasons, we doubt whether it was satisfactory. While the learned would refer to the work itself, the superficial would esteem the account of it not sufficiently familiar and explicit;—and what shall be done with this second part? It contains, at page 15, 'a new mode of considering the capillary action:' but the explanation of this new mode is not easily compressed, and it would occupy considerable space. M. *Gay-Lussac* has also furnished the author with many curious experiments: but these, it is plain, do not readily admit of abridgment. Some of M. La Place's inferences, however, as being of general concern and easily understood, may be stated.

He is of opinion that the law of attraction, decreasing with extreme rapidity, and being at the smallest distances imperceptible, will account for various phænomena: it may be considered as the source of chemical affinities; like gravity, it stops not at the surfaces of bodies, but penetrates beyond contact. Thence depends the influence of masses in chemical phænomena; or that capacity of saturation, of which M. *Berthollet* has explained the effects. Connected, then, with this law, is the philosophy of chemistry, which endeavours to account for the internal constitution of bodies.

M. La

M. La Place continues farther to argue, more pleasantly indeed than satisfactorily, concerning this internal constitution of bodies. The molecules of a body are so placed, according to him, that their resistance to a change is the greatest. Disturb, a little, a molecule from its position, and it tends to recover that position; this constitutes elasticity: but, when the molecules undergo a considerable change, then they take other new states of stable equilibrium. The hardness and viscosity of bodies are nothing else than the resistances of molecules to changes of the state of equilibrium.—Why does heat render bodies less viscous? The expansive force of heat, acting in opposition to the attractive force of the molecules, diminishes their viscosity and adherence. If the molecules of a body offer but slight resistance to the *displacing* forces, the body becomes liquid.—All this reads very smoothly and pleasantly: but what else is it than a mode of arranging and re-stating known facts? The existence of attractive and repulsive forces is purely hypothetical; and we shall be miserably deluded by words, if we fancy that, by phrases of philosophy like the preceding, we distinctly perceive the causes of the fluidity of bodies, and the mode of their operation.

It is, however, undoubtedly true, as M. La Place observes, that the consideration of the stability of the equilibrium of a system of molecules, re-acting the one on the other, is very useful in the explanation of several phænomena; and the late experiments of some of our own countrymen confirm the necessity of such consideration: but the inquiry is difficult and intricate. The form of the elementary molecules, the laws of their attractive force, the repulsive forces of heat, and other forces not yet ascertained, must be all admitted into the calculation, and, when admitted, will perplex it. Indeed, partly from our ignorance of the intensity and the laws of many causes, and partly from their extreme complication, phænomena cannot be easily submitted to a mathematical analysis:

'At the surfaces of liquids, (says M. La Place,) the molecular attraction, modified by the curvature of the surfaces and of the tubes which contain them, produces the capillary phænomena; thus these phænomena, and all those which chemistry presents, are attached to the same law, of which the existence cannot be doubted. Some natural philosophers have attributed the capillary phænomena to the adhesion of liquid molecules, either to each other or to the sides of the containing vessels: but this cause is insufficient. In fact, if we suppose the surface of water contained in a glass tube to be horizontal, and level with the water of the vessel in which the other extremity of the tube is plunged, the viscousness of the liquid, and its adherence to the tube, ought not to *curve* that surface and render it concave. For this effect, it is necessary to admit the attraction of the

the superior part of the tube, which is not immediately in contact with the liquid. Besides, the surface of the liquid inclosed in the tube would, when it is concave, be drawn vertically downwards, by the vertical columns of the liquid adhering to it; and when this surface is convex, as in that of mercury in a glass tube, and of a drop of water at the extremity of a tube, it would be pressed perpendicularly, in each of its points, by the weight of the superior columns of the liquid. This surface would not, then, be the same in these two cases, and the capillary phænomena would not follow the same laws; which deduction is contrary to experience. It must therefore be acknowleged that these phænomena do not solely depend on the action of contact, but on an attraction extending beyond, and decreasing with an extreme rapidity.'

M. La Place then contends that the viscosity of fluids, instead of being the efficient cause of capillary phænomena, is a disturbing cause; and that those phænomena are strictly conformable to the theory only in fluids that are endowed with a perfect fluidity. He moreover adds that to the viscocity of water are owing several considerable differences which are observed by philosophers, between the heights of that liquid, in capillary glass tubes of the same diameter.

In the latter part, the author developes very justly, from the history of the infinitesimal calculus, the reasons which induced former philosophers to endeavour to explain the forms of fluids as arising from certain forces of tension and elasticity. He then notices the unsatisfactory investigations of Segner; and lastly those of Dr. Thomas Young, inserted in the Philosophical Transactions for 1805.

R.W.

Art. XV. *Supplément au IIIme Volume*, &c.; *i. e.* A Supplement to the Third Volume of the Treatise on Celestial Mechanics. By M. La Place. 4to. pp. 24. Paris. Imported by De Boffe. Price 3s.

We have here a short but by no means an unimportant addendum to the second book of the *Mécanique Céleste*. In that book, the author discussed the important question of the Orbit of a body revolving round a primary, but disturbed in its motion by the action of other bodies. M. La Place's mode of determining the position of the disturbed body is by assigning three expressions for the radius vector, the longitude, and the latitude. These expressions are not finite, but under the form of a series, the terms of which involve the sines and cosines of the time: but they also involve quantities which are considered as constant, namely the six elements of the orbit, the axis major, the excentricity, the inclination, the

longitude of the node, the longitude of the epoch, and the longitude of the perihelion. Now these elements are not all accurately constant, but are subject to slight variations. It becomes, then, a problem of no inconsiderable moment, to assign expressions for estimating the values of these variations: for then, at a given time, we can correct the elements, and substitute them so corrected into the three expressions for the radius vector, longitude, and latitude. The differentials of the six elements are stated in the *Mécanique Céleste*, Liv. 2. pages 327, 347, 348, 363, and 365; and the differential of the major axis * was originally given by *La Grange* in the Berlin Memoirs for 1781, pp. 219, and 236. It is of this form; $d\left(\frac{1}{a}\right) = 2.\,dR$, where R is a quantity that can be resolved into a series of sines and cosines of the form $m.\,k.$ cos. $(gt + A)$, R and A being functions of the six elements of the orbit. Now M. *La Grange* observed, from the expression for R and from its differential $d\,R$ being restricted to the co-ordinates of the disturbed orbit, that the expression $d\left(\frac{1}{a}\right)$ could only contain terms of the form

$$\pm\, 2\,\lambda\, A.\ \begin{matrix}\cos.\\ \sin.\end{matrix}\left\{\ \lambda\, p + \mu\, p' + \&c.\right\}$$

whence he concluded that the variations of $\frac{1}{a}$ could only be periodic, and consequently that neither the mean distance nor the velocity of the mean motion was subject to any kind of secular variation.

At p. 330, &c. in proving the same important result, M. La Place pursues the same track of reasoning: but this result, according to the proofs of these two great mathematicians, is to be admitted as true only when the squares and products of the disturbing masses are neglected. M. *Poisson*, however, has extended the truth of the result to the case in which the squares of the disturbing masses are not neglected; and one object of the present supplement is to demonstrate this material fact. The proof is facilitated by the new forms which M. La Place here gives for the variations of the elements, nearly after the following manner:

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* The symbol Δ, used by *La Grange*, is the inverse of the mean distance, and corresponds to $\frac{1}{a}$ used by La Place; and the symbol Ω corresponds to the R of the *Mécanique Céleste*.

If

If ζ represents the mean motion of the planet m, then it is shewn, p. 331. of *Mécanique Céleste*, that

$$\zeta = 3.\iint a n dt.\, d\,R.$$

In the tract before us, the author takes the finite variation of this expression, makes R to vary only what is relative to m, and for the finite differences or variations of the axis major (a), the excentricity (e), the longitude of the perihelion (ϖ), &c. substitutes the integrals of da, de, $d\varpi$, &c. He then, from the value of R, shews that $d\,\delta R$ contains only periodic quantities, or that it is nothing when we regard only secular quantities of the order of the squares of the planetary masses; and the same he proves to be true for $d\,R \int d\,R$: consequently, since

$$\zeta = 3.\iint a n dt.\, d\,R$$
$$\delta\zeta = 3\, an.\iint dt.\, d.\,\delta R + 3a^2 \iint (ndt.\, d\,R.\int d\,R)$$

or the variation $\delta\zeta$ is nothing, considering only the secular quantities which, by a double integration, acquire a denominator of the order of the square of the planetary masses.

The latter part of this supplement is occupied in the correction of an error. In the theory of Jupiter and Saturn, [*Mécanique Céleste*, Liv. vii.] estimation is made of the fifth powers of the excentricities and of the inclinations of the Orbits; and the terms dependent on these powers were computed by M. *Burckhardt*. M. La Place, however, has since ascertained that the inequality resulting from these terms had been taken with a contrary sign; and he here rectifies the formulæ. He observes; 'hence results a slight change in the mean motions and the epochs of these planets [Jupiter and Saturn]; and this change accords with the observation which Ebn-Junis made at Cairo in 1007, from their mutual conjunction: an observation which does not differ more from the formulæ, than by a quantity much less than the error to which it is liable. The antient observations cited by Ptolemy are equally represented by my formulæ. This agreement shews that the mean motions of two of the largest bodies of the solar system are at present well known, and have not undergone, since the days of Hipparchus, any sensible alteration; and it ensures for a long time, the accuracy of the tables which M. *Bouvard* has constructed after my theory, and which the Board of Longitude has just published.'

R.W.

ART. XVI. *Voyage par terre de Santo Domingo*, &c.; *i. e.* Travels from the Capital of the Spanish Part of Saint Domingo to Cape François, the Capital of the French Part of that Island; with a Report of the State of the Mines of the Spanish Colony, translated from Don *Juan Nieto*, Mineralogist to His Catholic Majesty. To which is subjoined a Detail under the Title of *My return to France*. By DORVO SOULASTRE, formerly Advocate and ex-Commissary of the Government at St. Domingo. 8vo. pp. 407. Paris. 1809. Imported by Dulau and Co. Price 10s.

HAD we not been aware of the existence in Paris, as well as in London, of the precious art of book-making, this publication would have let us into the secret. M. SOULASTRE dedicates his book, with no little appearance of consequence, to Prince *Cambacérès*; and he adds an introduction which, like the title, is calculated to convey the idea that the work consists of a description of a journey through the interior of St. Domingo. Of a thick volume, however, only 89 pages are appropriated to that subject; a few are added on the state of the mines; and the remaining three fourths, intitled "*Mon retour en France*," contain a visit to the isle of Cuba, where the author, observing the tomb-stone of Captain *Ducloz*, cannot refrain from devoting 173 pages to that gentleman's history. The materials, therefore, which ought to have been compressed into a small pamphlet, are thus spun out into an 8vo volume; and the reader, who is deliberately searching for an addition to his stock of geographical and statistical information, finds himself transported into the regions of imagination, and his sympathy assailed by a tale of romantic adventures.

Nevertheless, that part of the book which treats of the island of St. Domingo is not altogether deficient in interest. The author was an Army-Commissary in the small expedition which sailed from Brest for St. Domingo, in February 1798, under General *Hédouville*. They reached their destination, the town of St. Domingo, in safety, and marched across the island in a north-west direction to Cape François, having traversed nearly the whole of the Spanish quarter. The reason for sending the expedition to a harbour at such a distance from the Cape was to shew the inhabitants of the Spanish quarter (then lately ceded to France, and a cession which was by no means popular,) that a French force had arrived, and was acquainted with the roads and passes. Ten days after the termination of this march, an earthquake took place at the Cape, which the author thus describes: (page 22.)

'On the preceding evening, the clouds had sunk extremely low, the horizon appeared close to us, and the heat had become insupportable.

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We could not be said to breathe, we panted; and although not making the least movement, we were covered with copious perspiration, which ran off at the points of our fingers. We remained in this painful condition till one o'clock in the morning, when the want of air became complete, and our difficulty in breathing was similar to that of an animal placed under an air-pump. The consternation now became general: every one ran from his residence, and fled either into the streets or the open country. We heard from a distance the lowing of cattle, the howling of dogs, and plaintive cries from every breathing animal. Gradual shocks were then felt from east to west during thirty-nine seconds. Several walls fell, some houses were shattered, springs were dried up in some places, and reappeared in others. After all was quiet in the earth, it thundered, and a smart degree of cold ensued, followed by a very heavy fall of rain.'

It appears that the French were greatly struck with the fertility of this island. Throughout their whole march, they did not see a single barren spot: but the ground was every where covered either with grass or with beautiful trees. Nowhere could nature be more rich or more splendid, but nowhere could her stores be less improved by art; and in the course of the first ninety miles, they saw only one village and a few detached habitations. The face of the country, though often hilly, discovered many extensive plains; and it is watered by numerous streams, and by four large rivers, the Ozanna, Isabella, Grand Yacqui, and Yuna: but all these advantages are lost at present; the inhabitants cultivate nothing except for the supply of their immediate wants, and they have no trade but in cattle, which roam at large in these vast pastures, and attain a size that is seldom equalled in Europe. The earth abounds with mines of gold, and of various other metals. The French found several families occupied in separating the grains of gold from the sands of the Rio Verde; and the report of the mineralogist, *Nieto*, mentions with confidence several gold mines imperfectly wrought, which seemed to him '*de la plus grand richesse.*' M. SOULASTRE, strongly impressed with the advantages that may be derived from a spirited improvement of St. Domingo, recommends the adoption of speedy measures to that effect. He advises that the bay of Samana should be surveyed, and a harbour constructed in it; that the inland communication by roads and canals should be improved; and that the mines should be wrought on the European plan.

The Spanish settler (for he has no title to the name of *planter*) consumes his time in great indolence and poverty. A wretched cabin, with hammocks slung at the corners, a few spots of ground cultivated for vegetables or tobacco, and some tattered clothes, constitute the sum of his property. His wife works while he reclines at ease, and it is even too much trouble for him to attend

to his cattle. The negroes in the Spanish quarter of St. Domingo are, for the most part, free: the Spanish law favours their emancipation by redemption; and the incorrigible indolence of the settlers prevents a demand for slaves for any other than domestic purposes.—This country is subject, like the rest of the West Indies, to sudden inundations in the rainy season. The rivers rise in a few hours to the height of their banks, and, overflowing these barriers, spread their waters across the neighbouring plains. The method of passing them is curious: two sticks are fastened crosswise to a cow-hide, the sides of which are raised so as to form a kind of canoe: on this frail skiff the traveller's baggage is placed in the first instance, and next the traveller himself; who preserves his balance by taking hold of a stick with each hand, and keeping himself in a sitting posture. Three men swim beside the canoe for the purpose of guiding it, and the traveller's horses follow their master, by swimming across behind the canoe.—In course, the spacious harbour at the town of Santo Domingo could not fail to attract the attention of so vigilant an observer as M. SOULASTRE. He terms it *magnificent;* and he has no doubt that, if it had been in the possession of the French, the bar which obstructs the entrance of vessels of above twelve feet draught could long since have been removed. This harbour extends two leagues inland; it is wider than that of Brest; and it has four fathoms of water to the extent of half a league. Were the bar removed, the author declares that the harbour would not be inferior to that of the Havannah.

M. SOULASTRE does not enter into any particular detail of the proceedings of General *Hédouville* in St. Domingo: but, after having briefly mentioned the inutility of resistance to *Toussaint*, and the leave consequently given to the individuals belonging to the expedition to quit the island, he informs us that he took his passage in a schooner for Cuba. Before he reached Batabano in Cuba, the vessel was captured by three New Providence privateers; and, after some detention, the crew were put ashore on a spot which appeared to be a part of the main land of Cuba, but which they had the mortification to find was an island. Here they suffered greatly from thirst and hunger, being obliged to pass the night on trees, from which they heard the hideous noise of the American crocodiles; and they were so stung by musquitoes that their features became undiscernible, and they were able to know each other only by their clothes and the sound of their voices. At last, they accomplished their escape to the main land on a raft.

We have mentioned nearly all of this writer's observations on St. Domingo which can interest the general reader; and the

rest of his remarks are local. His personal adventures do not seem deserving of farther notice; and we cannot recommend to the public attention a book of which the substance proves so different from its title.

Lo.

ART. XVII. *Histoire Chevaleresque des Maures de Grenade,* &c.; i. e. A Chivalric History of the Moors of Grenada, translated from the Spanish of *Gines Perez de Hita;* preceded by some Reflections on the Mussulmans of Spain: with Notes historical and literary, by A. M. SANE'. 2 vols. 8vo. pp. 638. Paris. 1809. Imported by Dulau and Co. Price 16s.

THE original work of *Perez de Hita,* of which the present is an abridged translation, has been known in Spain during two centuries. It consists of a collection of tales on subjects belonging to the history of the Moors in that country, on a plan similar to that which we have seen adopted at a late date in France by the popular M. *Florian;* the characters introduced being real personages, and the events described having also some foundation in authentic records, but the concomitant circumstances,—such as the harangues of the principal actors, the behaviour of the spectators, and other parts of ornamental superstructure,—being altogether the offspring of imagination.

It has already been observed by Mr. Hayley that the history of the Moors in Spain would furnish favourable subjects for heroic poetry; and we may add that an analysis of their national character would be matter of curious research to the philosopher. That character would be found to combine a variety of apparent contradictions, which can be solved only by attending to the long duration of the residence of these Moors in Spain, and to the changes produced in a people by diversity of temper in their sovereigns. In one age, we see the Moors so greatly improved beyond their gothic contemporaries as to cultivate the elegant arts, and to construct those edifices which are still the proudest monuments of Spain; and in another we discover them to be so infatuated as to remain immersed in their nocturnal revels, while a conquering enemy is at the walls of their capital. We are induced, at one time, to regard them as considerably advanced in civilization, when we find them granting freedom and respectability to the weaker sex: but they soon betray the rude passions of barbarians in their factions and civil wars, and in their reluctance to suspend domestic contest for a single season, even when it was obvious that their only chance of safety lay in cordial and intimate union.

While the habits of the Moors, in civil life, differed from those of the Christians in a manner that bespoke distinct ancestry and religion, their warlike exercises and amusements were the same. The practice of tournaments, being of gothic origin, was probably adopted by the Moors from their Christian neighbours: but it coincided so happily with the Moorish characteristic of excellence in horsemanship, as speedily to become identified with their national institutions. Spain accordingly abounded in champions. The number of its independent sovereignties, and the emulation of two hostile nations, multiplied single combats in all quarters; and the romantic exploits of these warriors became the favourite themes of encomium with their poets.

This state of society is favourable to the developement of those characters in which poetry delights: but, notwithstanding the magnificent declamation of the present French translator, we cannot admit that his volumes either possess interest in themselves, or do justice to their subject. It is amusing to see how much M. SANÉ labours, in his introduction, to attach consequence to his book. The warfare between the Moors and the Spaniards lasted during eight centuries; a circumstance which most people would be disposed to call a dreadful calamity, but which, according to M. SANÉ, is a *lutte genereuse*, 'a generous struggle between two parties contending for the *sweetest possessions* of mankind.' We agree with him in considering the expulsion of the Moors as a great national misfortune to Spain: but we cannot think, as he sometimes appears to do, that their invasion of the peninsula is to be regarded as an advantage. His words are (p. 38.) 'Spain owes them eternal gratitude. The paradise of Grenada (as the Moors still term it) was a hive in which the bees never intermitted their labours. This was what the Arabs did for their new country, and the remembrance of their actions is inextinguishable.'—These observations would be commendable, were they the liberal effort of a philosophic mind to render justice to an injured people: but we are not at liberty to ascribe such disinterested motives to M. SANÉ's panegyrics. He had translated a book about the Moors of Spain, and he must therefore shew in his preface that the Moors of Spain were the most interesting of nations.

As a specimen of the work, the abstract of a challenge and single combat will be perfectly sufficient.

Boadillin having succeeded his father Muley Hazen on the throne of Grenada, his accession was signalized by magnificent rejoicings; in the midst of which, the Grand Master of Calatrava, Don Rodriguez Telles Giron, appeared at the head of his troops, and ravaged the beautiful plain of Grenada. Not satisfied

satisfied with an acquisition of booty, he was desirous of breaking a lance in contact with the knights of that city, and dispatched his squire with a letter to the Moorish King to that effect. This letter was read aloud to the court; the challenge was received with joy; and so eager were the surrounding warriors to engage the Christian chief, that it was necessary to decide the question by lot. Muça was the fortunate man. The combatants then took the field, each superbly equipped; and the Queen and the court-ladies contemplated the scene from gilded balconies. The fight began; the knights rushed against each other, and broke their lances. On a second shock, the horse of the Moorish warrior fell; they then fought on foot; the Christian knight was slightly wounded in the arm; and soon afterward the Moor was severely wounded in the thigh. His life was now at the mercy of the Christian, who generously proposed to terminate the combat, and offered the Moor his friendship; which was accepted with great admiration of his magnanimity, and both chiefs retired from the field.

Such is the substance of a story which, by the aid of long speeches and minute particulars, is spun out through twenty pages. The other narratives embrace a great variety of subjects, but are similar in style and arrangement to the one which we have quoted. We have here no rich imagery, no pathetic description; and the diffuse character of the language makes the work barren even of those incidents which convey an idea of the national manners. The notes, or, as they are termed in the title-page, 'notes historical and literary,' are passages avowedly copied from *Chénier* and other writers. In short, we consider M. Sané's translation as a trading speculation, suggested by the momentary interest of Spanish affairs; and we do not judge so meanly of the taste of the French public as to augur it success.

Lo.

Art. XVIII. *Tableau Historique des Nations*, &c. i. e. An Historical View of all Nations; or a Concatenation of the principal contemporaneous Events on the Surface of the Earth; with a general Sketch of the Progress of Arts, Sciences, and Literature, from the *Beginning of the World* to the present Time. By M. E. Jondot. 4 vols. 8vo. Paris. 1808. Imported by De Boffe. Price 2l. 8s.

The nature of this production would have been more clearly comprehended by the reader, had it been intitled "An Abridgment of Universal History from the Creation of the World to the present Time, in a series of chapters, each containing the contemporaneous Events in all Countries during the period expressed in its Title." These chapters are called *Synchronisms*, and

and amount in all to the number of eighty-six. The plan of them will be best understood by selecting a particular example. If, for instance, we turn to the beginning of the third volume, we enter on the forty-fifth synchronism, which relates the events of the world from 741 to 775 of the Christian æra. After having given, in the first place, the history of the Greek Empire during this interval, M. JONDOT proceeds to describe the revolutions among the Arabs, the end of the dynasty of Omar, and the removal of the seat of empire from Damascus to Bagdad. He then directs his attention to Europe, where, in Spain, the progress of the elegant arts under the Saracens; in Italy, the overthrow of the kingdom of the Lombards by Charlemagne; in France, the glory of that sovereign; in Germany, intestine commotions; and in England, the progress of the heptarchy towards incorporation into one kingdom; are successively described. A notice is added of those who filled the papal chair, and of the ecclesiastical councils holden during this interval; and the chapter is brought to a close by a few general remarks on the condition of society, and on the most remarkable characters of the age.

Those abridgments of universal history which have been formerly published,—such, for example, as that of *Lenglet Dufresnoy*,—were generally chronological, and, without ascending to the elevated tone of history, professed only to give brief notices of remarkable events. *Bossuet*'s eloquent treatise on Universal History, and the ingenious disquisitions of *Voltaire*, belong to a very different class, and rank among the foremost of literary compositions: but M. JONDOT seems to have thought that the plan of these works was incomplete, and that the field was still open for a chronological history of the world from the earliest times to the memorable æra of *Bonaparte*. He has given his work a mixed character, and has sought to blend the elevation of historical narrative with the precision of chronological distinctions: but his method is liable to several objections; the principal of which is the frequent distraction of the reader's attention to a variety of subjects. In the short chapters into which the writer has divided his book, the reader no sooner becomes interested in one nation, than he is hurried off to another in a very different stage of civilization, and from that other to a third; so that, for the sake of preserving the chain of contemporaneous occurrences unbroken, we are deprived of that fund of instruction which arises from the progressive influence of events in the formation of national character. This objection might have been lessened by lengthening the chapters, or rather by dividing the narrative into as many books as we have remarkable epochs in history: but the desire of novelty seems

to have outweighed all other considerations. Such a defect in the plan is the more to be regretted, because M. JONDOT gives evidence of considerable ability in historical composition; and he appears to the most advantage in those passages in which he sums up, at the conclusion of a chapter, the general characteristics of a particular æra. We present our readers with his reflections on the Empires of Rome and Constantinople, after the death of Constantine the Great:

'The Roman empire, restored to unity under Constantine, now discovered some signs of energy; the barbarians were defeated in the East and West, and respected the power of this Emperor: but his sons did not inherit his talents; the degeneracy of the idolatrous Romans went on increasing; and the public calamities were renewed. Theodosius the Great accelerated their progress by following the policy of Claudius II. and Dioclesian, in incorporating the barbarians into the Roman legions. This gave the finishing blow to the Empire of the West, and extinguished the antient valour of the Romans. Theodosius, placed in difficult circumstances, had a fair excuse, but Claudius and Dioclesian had none. As soon as the Romans consented to purchase exemption from military service, and to trust strangers with the defence of the state, there was an end of public spirit; government lost its regularity, and the citizens lost their country. It was then that the disciplined barbarians, awakened to a sense of their strength, precipitated themselves on this colossal empire, overthrew it, broke it into pieces, appropriated it to themselves, disputed among each other for its vast ruins, and erected the monarchies of modern Europe.

'Never did an empire, on the brink of destruction, find so many resources which might have accomplished its re-establishment, if a certain fatality, or rather a decree of Heaven, had not decided otherwise. Able Generals appeared, and succeeded each other in crowds: but they were almost all of barbarian origin, and were Romans only in ambition;—such were Stilico the Vandal, Ætius the Mœsian, and Ricimer the Suevian, who were the most famous military characters of this æra. The last would suffer only the shadows of Emperors to exist; yet, notwithstanding this base policy, he became unconsciously the instrument of raising great men to the empire. It was he who, by cutting them off in their career, proved himself the real subverter of the Western Empire.

'Almost all the barbarous nations, who assailed the Roman Empire, began by ravaging both sides of the Danube. According to ordinary calculation, and according to those rules which make us consider Asia as the seat of effeminacy and cowardice, and Europe the seat of courage and discipline, we should be led to expect in the first instance the fall of the Eastern Empire. The contrary, however, was the case. The Western Emperors, devoid of policy, wished to impose on the barbarians by the antient majesty of the Roman name, and irritated them by assassinating their chiefs; while they themselves, a prey to traitors, were only the phantoms of sovereigns. Besides, the ablest Generals, such as those whom we have already named, while they propped the empire with one hand, applied the other to sap its foundations.

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'The Eastern Emperors, equally weak but more artful, and, above all, more compliant than their colleagues, were at least sensible of their own inefficiency, and disarmed the Goths and Huns, by submitting to the momentary humiliation of a tribute. Intent on sowing dissension among the barbarians, they diminished by these means their power of doing mischief to other nations; and the whole of their government bore greater indications of secrecy and concert than that of Rome.'

M. JONDOT gives evident marks of his being a Frenchman, both in partiality to his ancestors and in the general style of his composition. Exaggeration is a prominent characteristic of his work, and it is scarcely necessary to add that this is productive of frequent inaccuracies and misrepresentations. His lofty encomium on the *morals* of the Chinese, (vol. i. p. 154.,) and his inference that an adherence to antient usages increases political strength, are striking examples also of his want of judgment. In regard to his credulity, it will be sufficient to state his belief of the vulgar report that Homer was reduced to beg his bread throughout Greece; and that the Phœnicians (vol. i. p. 56.) not only doubled the Cape of Good Hope, but extended their westward voyages to the continent of America. Of his partiality to his ancestors the Gauls, the first instance occurs in the capture of Rome by Brennus, vol. i. p. 231. It will be in the recollection of most of our readers that, after these invaders had destroyed the city, they besieged the capitol, the obstinate defence of which gave time to Camillus to assemble an army, and to overpower them. According to M. JONDOT, however, the 'Gauls withdrew by treaty, and Camillus's victory seems an invention of the Roman historians to disguise the shame of their ancestors.' In the concluding summary of the chapter, he describes the Gauls as 'a people who had come forwards on the stage of history with the greatest *éclat*.' In the age of Alexander, it is amusing to find the author explaining the incursions of these savages (vol. i. p. 268.) into Greece and Asia in such terms as the following: 'The Gauls, warlike and proud, wished also to obtain renown, and to conquer nations *not so good as themselves*.' Ptolemy Ceraunus, having by means of assassination (vol. ii. p. 6.) usurped the throne of Macedon, the Gauls invade his kingdom, 'as if sent from heaven to punish this monster.' When Cæsar had accomplished the conquest of Gaul, M. JONDOT modestly remarks, (vol. ii. p. 98.) 'Never would Gaul have become subject to the Roman empire, had its inhabitants been united: but it was the policy of *Cæsar* to conquer one part of the nation by the arms of another part.' For the Franks, the more immediate predecessors of his present countrymen, the author has

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yet higher encomiums in reserve. 'Still braver than the Gauls, their prominent characteristic was impetuosity; they were a nation of hunters.—If a warrior lost an arm in battle, he continued to fight resolutely with the arm that remained.'

As a proper finish to these extravagancies of national conceit, we shall give the author's account of the modern battle of Aboukir. It has been generally thought that the position of the French fleet was very advantageous, and their Admiral wrote that "it was such as to bid defiance to all the navies of the universe:" but M. JONDOT has no hesitation in dissenting from general opinion, and in ascribing to this position the loss of the battle. 'The French fleet,' he says, (vol. iv. p. 490.) 'had gone too far into Aboukir-bay; the English Admiral, Nelson, came up; a furious combat ensued; and the enemy, taking advantage of the wind, as well as of our *bad position*, obtained a great victory.'

We must admit, however, that M. JONDOT's style is always serious, and sufficiently elevated even for the dignity of history. It would be unsuited to familiar illustrations, and accords best with a momentous and impressive subject. His description of the pestilence, which desolated the civilized world in the middle of the fourteenth century, is thus given:

'What a disastrous epoch for humanity was this: no refuge could be found on earth for the inoffensive inhabitants: but war, pestilence, and famine followed each other throughout the world. Swarms of locusts scattered desolation during three successive years, and were in France, as well as in Germany, the forerunners of farther calamities to the people. Repeated earthquakes preceded the pestilence; and the noxious vapours exhaled from these concussions conduced, in the opinion of some persons, to the infection, though the more general belief is that it was brought to Europe by merchant vessels. This terrible scourge traversed the whole civilized world, and swept off in its progress a third of the population both in town and country; brute animals as well as men were attacked by it: great cities resembled sepulchres; and the dead were carried to the grave by the dying. Throughout Asia, the fields remained uncultivated and desert, and famine destroyed those whom the contagion had spared. In the city and neighbourhood of London, the number of victims were reckoned at 50,000; in Florence, 60,000; in Lubeck, 60 000; and in Paris, above 500 dead bodies were daily carried out of the Hôtel Dieu. Venice was almost stript of its inhabitants, and the nobles of the great council were reduced from 1250 to 380. *Andrea Dandolo*, the Doge, attracted new inhabitants by granting them advantageous privileges: but the sick almost all died through neglect.

'A religious terror overcame the minds of men. These scourges were considered as the forerunners of the destruction of the world; and a passage in the Apocalypse, erroneouly translated, gave a sanction

sanction to this prejudice. Soldiers exchanged their warlike toils for the care of their souls: the countrymen suspended their agricultural labours: groans and cries of penitence were heard in all directions; and bands of men and women were seen lacerating their bodies with stripes.

'As if the plague had not destroyed a sufficient number of lives, persecution was extended to the Jews. The populace imputed their afflictions to these wanderers, and burnt numbers of them in France, Germany, and Italy.'

This writer is so far from being an admirer of republics, that his tenets seem decidedly monarchical. In one passage, (Vol. ii. p. 64.) he calls the Romans 'artful and deceitful republicans;' in another, (p. 61.) they are 'the oppressors of all nations.' He terms the philosophical writings of *Voltaire*, *Diderot*, and *Rousseau*, 'plots against the throne and the altar;' and he ascribes the origin of the whole to a false admiration of English habits and English liberty.

The French press seems now to be completely under the influence of government, and scarcely a book comes into our hands that is not filled with panegyrics on *Bonaparte*: who, according to M. JONDOT, is 'the restoring spirit who has re-established social order on the ruins of civil war.' The defence of Acre is no more introduced in this history than if it had never taken place. It happens unluckily, however, for the flatterers of *Bonaparte*, that his conduct varies so much at different times, that what is meant for praise in one season may be regarded as sarcasm in another. Having mentioned the harsh treatment of the aged Pius VI. by the Directory, the author exclaims, (Vol. iv. p. 518.) 'the conqueror of Italy was then on the borders of the Nile, and could not protect this victim.'—M. JONDOT might have maintained impartiality, and avoided interference with living characters, by terminating his narrative at the beginning of the French Revolution: an event which forms but too memorable an æra in the history of mankind, and a narrative of which, in the narrow limits prescribed in this work, is necessarily possessed of little interest.

We turn now to some passages of animated description with which the volumes are interspersed. The account of the flourishing state of literature under Louis XIV. is both elegant and instructive:

'The distinctive mark of this age is that every nation in Europe made progress in literature. It was from the convent of Port Royal that the sparks which gave fire to the French nation first emanated. *Blaise Pascal*, by fixing our language in his "Provincial Letters," laid the foundation of the edifice; and polished writers laboured to give from time to time an elegant form and established rules to our language. *Corneille*, by the masculine fire of his genius, revives the most

most famous Romans on the stage, and makes them speak as if he were their interpreter. *Racine*, whose name is identified with perfection —a poet at once tender, sublime, and full of harmony,—transports our passions at the time that he delights our fancy by the correctness and liveliness of his descriptions. Before the age of *Corneille*, comedy was in a rude state: but his *Liar* attracted universal approbation.

'*Moliere* paints the follies of his age in a strain which is superior to Aristophanes, Terence, or Plautus. Wit, humour, and point, season each of his pieces, and make them universally admired.—*La Fontaine* utters the voice of nature herself, and possessed the most original mind perhaps of this surprising age; moral lessons were never delivered with so much grace as by this inimitable poet. *Boileau* teaches the art of making fine verses, and serves as a guide to his contemporaries by giving them excellent specimens in his own. Such an Aristarchus was required for such an age. *Quinault* writes lyrics full of softness, grace, sweetness, and sometimes of sublimity. Mad. *de Sevigné* immortalizes herself in the epistolary style by a liveliness, a grace, and a happy negligence which seem to be the prerogative of women.

'On the one hand, *Fenelon* conveys, in the attractive shape of poetry, lessons of virtue and sound policy to crowned heads; on the other, *Bossuet*, from the height of his evangelic chair, alarms them with the nullity of human greatness. His eloquence is irresistible; he overthrows and crushes impiety whenever it dares to withstand him. Never did the proud and polished court of Louis XIV. hear this powerful apostle but with the closest attention. A profound and sublime historian, *Bossuet*, in his Essay on Universal History, attracted the admiration of every nation except the French, who for a long time under-rated this masterly performance.

'The manly and austere eloquence of *Bourdaloue* despises ornament: but the force of his diction, the solidity and energy of his thoughts, and a knowlege of the human heart, place this Jesuit by the side of *Bossuet* himself. In *Flechier*, art is too apparent:—yet in some of his funeral orations, especially on *Turenne*, he rises above himself, and makes good his claim to permanent fame. *Massillon* closes the list of these sacred orators, and among them all dived deepest into the human heart. His "*Petit Carême*" is perhaps the most finished composition that was ever written.—*La Bruyere* developes, in his "Characters," the inconsistencies and oddities of society; while *La Rochefoucauld*, in his "Maxims," penetrates the springs of our self-love, and the secret motives of our actions.'

On the whole, M. JONDOT's book may be of some use to those who are already acquainted with history, but we cannot recommend it to beginners. The ability of the writer in the execution of it does not counterbalance the defects of his plan. His readers must also be on their guard against typographical errors, which are numerous. Vol. ii. p. 164, Edward III. stands for Edward I.—Page 188, Perses for Parthes.—Vol. iv. p. 513, the year 1793 for the year 1796, &c.

ART. XIX. *Les Voyageurs en Perse*, &c.; *i. e.* The Travellers in Persia. By Mad. GACON-DUFOUR. 12mo. 3 Vols. Paris. 1809.

NOTWITHSTANDING some palpable absurdities which occur in the narrative, this production possesses considerable merit; and though we apprehend that it is altogether a work of fiction, the author has given such an air of probability to the recitals of her travellers, and has collected so many amusing and interesting documents relative to the country which they explore, that she not only preserves the illusion of their journey, but conveys a portion of general information with regard to the customs and antiquities of Persia.

Whether the maxims which are cited in Vol. III. p. 158. be taken from Persian originals, or have owed their birth to the ingenuity of the present author, we think that their merit will apologize for our inserting a few of them:

'The discourse of the wise may be distinguished from that of the foolish, because the former tends to peace, and the latter to altercation.

'A man deserves to be considered as wise as long as he seeks after wisdom, but when he thinks that he has attained it he is a fool.

'A Sage being asked who had taught him wisdom, he answered, "I learnt it from the Blind, who never set down their feet till they have tried the ground."

'An Arab, who was asked how he knew that there was a God, replied, "In the same manner that I know from the traces in the sand, whether a man or a beast has passed over it."

The story which is interwoven with these Travels has little to recommend it. The episodes are numerous, because every Frenchman in the book chuses on his first introduction to relate the history of his life; and these specimens make us rejoice that this communicative disposition does not extend to the Persians, though in other respects they resemble each other very closely. No difference of national character is perceptible; the *dramatis personæ* are all French; a Persian fair one acts and writes like a French coquette; the modern French terms are deemed so preferable to any other, that the servant of the antient Persian Sage *Lokman* is called his "*valet de chambre*;" and whithersoever the 'Travellers in Persia' direct their steps, they profess to find an affection and respect for the French nation. The ostensible narrator, Mons. *de Longueil*, also displays an excess of complaisance in the disposal of his heart, which is difficult for an English reader to imagine.

Madame GACON-DUFOUR was not long since introduced to our readers, (Vol. 53, p. 542.) as the author of several works on rural and domestic economy, and on preserving the health of country-people; and from the evidence also of the present volumes, we may conclude that she is not merely a good housewife, a *Lady Bountiful*, but that she possesses a cultivated mind.